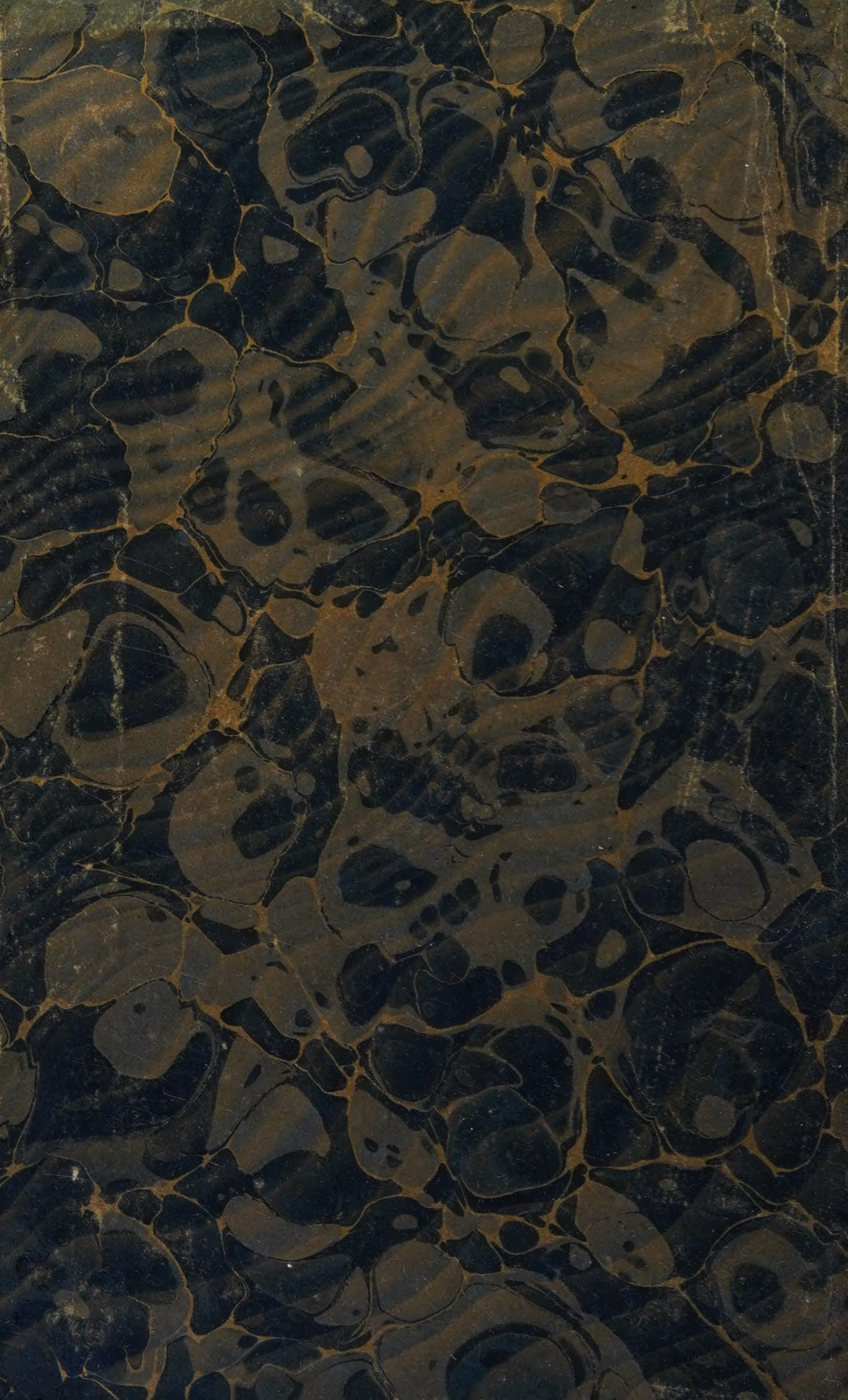
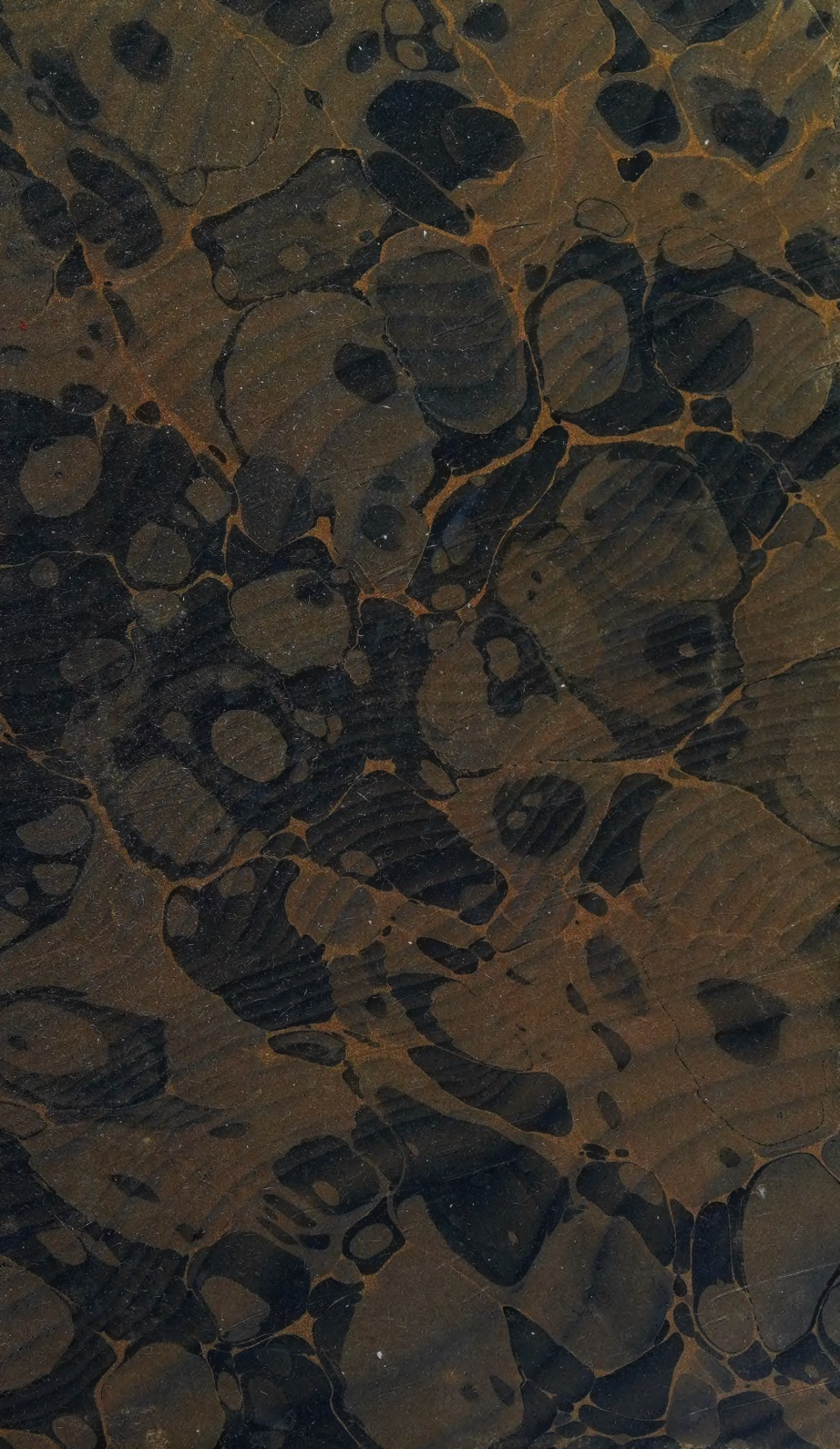








NUBIAN PRINCES BRINGING TRIBUTE TO AN EGYPTIAN KING.

From the wall of a tomb in Thebes. About 1380 B.C.

HOME STUDY HISTORICAL SERIES

EDITED BY

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AUTHOR OF "ENGLISH AND AMERICAN LITERATURE."

ANCIENT HISTORY

BY

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ST. CLOUD, MINN.

VOLUME ONE

MEDIEVAL AND MODERN HISTORY

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Harvard University.

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PREFACE

The purposes of this work are sufficiently set forth in the *General Introduction* which follows, so that little remains to do except to express acknowledgment to those who have assisted in the completion and publication of this history.

In writing the work, the author has consulted many authorities, so that it is not without a sense of deep obligation to eminent writers on ancient history that this book is sent forth.

The long experience of the author in teaching history in Normal Schools has been of great assistance in determining the needs of the home student, whose difficulties in studying without the assistance of a teacher it has been the purpose of this work to lessen. This fact may account in some degree for departures from the form and even the content of school text-books.

The maps and illustrations have been supplied by the Bellows Brothers Company, and were selected and prepared under the direction of Mr. Sylvester, the head of their editorial department, who also planned many other useful adjuncts to the text.

Special acknowledgment is due to Miss Effie Rose Haines for careful editing, for bibliographies, chronological summaries and additions to the text; and to Mr. E. D. Foster for his discriminating work in reviewing the proofs. Acknowledgment is also due in a large measure to various teachers of history who have read the text in whole or in part, and who have given their valuable suggestions to the author.

If the text serves to make the course of the home student clearer and easier, and at the same time succeeds in interesting him in further historical reading, the author will feel satisfied with his execution of his purpose.

C. W. G. H.

*Minneapolis, Minn.,
March, 1905.*

TABLE OF CONTENTS

GENERAL INTRODUCTION

SECTION	PAGE
1. Purpose of This Work	3
2. History Defined	4
3. How to Study	4
1. Dates, 4; 2. Geography, 5; 3. Independent Thought, 5; 4. Attentive Reading, 6; 5. The Meaning of Events, 7; 6. The Per- spective of History, 7; 7. Association of Historical Events, 9.	
4. Utility of the Study of History	10
5. Divisions of History	12
6. Primitive Man	12
7. Antiquity of Man	13
8. Man's Original Home	13
9. Divisions of the Human Race	14
10. The Ethiopic Division	15
11. The Mongolic Division	15
12. The American Division	16
13. The Caucasic Division	16
14. The Human Race	18
Bibliography	19

PART ONE.—NATIONS OF ANTIQUITY

INTRODUCTION

15. Preliminary Statements	23
16. General Study Suggestions	24

CHAPTER I.—EGYPT

Suggestions for Study	26
---------------------------------	----

GEOGRAPHICAL SKETCH

17. Location and Extent	26
18. The Nile	28

THE LEGENDARY PERIOD

19. Origin of the Egyptians	28
20. Origin of Life	29
21. Priestly Legends	29

THE HISTORICAL PERIOD

22. Beginnings	31
23. Divisions of Egyptian History	31
24. Menes, First Memphite King	32
25. The Pyramid Dynasty	33
26. The First Theban Empire	33
27. The Hyksos or Shepherd Kings	34
28. The New Theban Empire	34
29. The Saite Period	38
30. Weakening of Egypt	40
31. Fall of Egypt	40
32. Subsequent History	41

TABLE OF CONTENTS

vii

SECTION

PAGE

GOVERNMENT AND RELIGION

33.	The King as a Divinity	42
34.	The King as a Ruler	43
35.	The Feudal System	44
36.	The Priesthood	44
37.	Mythology	45
38.	Morality	47
39.	The Future Life	47
40.	Judgment of the Dead	48
41.	Animal Worship	50

EDUCATION; SCIENCE; ART

42.	Primary Education	52
43.	School Education	54
44.	Arithmetic and Geometry	56
45.	Writing; Hieroglyphics	56
46.	The Rosetta Stone	58
47.	Astronomy; the Calendar	60
48.	Medicine	60
49.	Drawing; Painting; Sculpture	60
50.	Architecture	61
51.	Pyramids	63
52.	Temples	64
53.	Palaces	68

SOCIAL CONDITIONS; ARTS; COMMERCE

54.	Classes	68
55.	Condition of the Common People	69
56.	Woman	71

SECTION	PAGE
57. Papyrus; Weaving	71
58. Pottery; Metals; Quarries	73
59. Traffic and Trade	75
Suggestive Questions	76
References	77
Chronological Summary	77

CHAPTER II.—CHINA

Suggestions for Study	79
60. The Country	79
61. Early History	80
62. The "Five Rulers"	80
63. Other Legendary Rulers	81
64. The Early Historical Period	81
65. The Tang Dynasty	83
66. A Glimpse of the Later History	83
67. The People	83
1. Government, 83; 2. Religion, 83; 3. Edu- cation, 86; 4. Art, 87.	
Suggestive Questions	88
References	88
Chronological Summary	89

CHAPTER III.—INDIA

Suggestions for Study	90
68. Country	90
69. Early History	90

TABLE OF CONTENTS

ix

SECTION	PAGE
70. Language and Literature	91
71. The Arts	91
72. Religion	92
73. Caste	95
Suggestive Questions	95
References	95
Chronological Summary	96

CHAPTER IV.—NATIONS OF THE TIGRIS-EUPHRATES REGION

Suggestions for Study	97
74. The Land	97

CHALDEA

75. The Race	98
76. Political History	99

ASSYRIA

77. Political History	99
---------------------------------	----

BABYLONIA

78. Political History	103
---------------------------------	-----

ANCIENT PERSIA

79. Early History	107
80. Later History	110
81. Persia and Greece	113

CIVILIZATION

82. Government	114
83. Religion	116

SECTION	PAGE
84. Zoroastrianism	116
85. Education	118
86. Science and Art	119
Suggestive Questions	121
References	122
Chronological Summary	122

CHAPTER V.—THE HEBREW NATION

HEBREW HISTORY

87. Palestine	123
88. Abraham	123
89. Jacob	125
90. The Sojourn in Egypt	126
91. Moses	127
92. The Exodus; The Judges	128
93. Saul	129
94. David	129
95. Solomon	131
96. The Kingdom Divided	133
97. The Kingdom of Israel	134
98. The Kingdom of Judah	134
99. The Period of Subjection	135
100. The Period of Dispersion	136
101. Later History	136

HEBREW CIVILIZATION

102. Literature	136
103. Primary Education	138
104. Higher Education	141

TABLE OF CONTENTS

xi

SECTION	PAGE
Suggestive Questions	142
References	142
Chronological Summary	142

CHAPTER VI.—PHOENICIA

105. The Land and the People	143
106. Tyre and Sidon	144
107. Commerce	144
108. Colonies	144
109. Phœnician Enterprise	145
Suggestive Questions	145
References	146
Chronological Summary	146
Bibliography	146

PART TWO. — GREECE

CHAPTER VII.—THE LAND AND THE PEOPLE

Suggestions for Study	151
110. Geographical Sketch	152
111. The People	155
112. The Four Divisions	157
Suggestive Questions	157
References	158

CHAPTER VIII.—THE HEROIC PERIOD

Suggestions for Study	159
113. Introductory	159
114. The Greek Heroes	159
115. The Argonauts	163

SECTION	PAGE
116. The Trojan War	165
117. Adventures of Ulysses	170
118. Legend and Fact	170
119. Civilization in the Heroic Age	171
120. The Dorian Migration	173
121. Greek Colonies	175
Suggestive Questions	175
References	176

CHAPTER IX.—THE FORMATIVE PERIOD .

SPARTA

	Suggestions for Study	178
122.	Lycurgus	178
123.	Classes of People	179
124.	The Spartans	179
125.	The Perioeci	181
126.	The Helots	181
127.	Spartan Government	182
128.	The Assembly	182
129.	The Council of Elders	183
130.	The Kings	183
131.	The Ephors	184
132.	The State Discipline	185
133.	Currency	186
134.	Women and Children	186
135.	Sparta in 500 B.C.	186
	Suggestive Questions	187
	References	188

TABLE OF CONTENTS

xiii

SECTION

PAGE

ATHENS

Suggestions for Study	188
136. Beginnings of Athens	189
137. The Archons	189
138. Draco	190
139. The Revolt of Cylon	190
140. The Laws of Solon	191
141. The Tyranny of Pisistratus	193
142. The Pisistratidae	195
143. The Alcmaeonidae	196
144. The Reforms of Clisthenes	197
145. Ostracism	198
146. Growth of Athens	199
Suggestive Questions	199
References	200

CHAPTER X.—THE PERIOD OF GLORY

THE PERSIAN WARS

147. Preliminary Events	201
148. The First Conflict	201
149. Revolt Subdued	202
150. The Battle of Marathon	202
151. Fall of Miltiades	205
152. Xerxes Prepares a Second Expedition	206
153. Greek Preparations for the Conflict	207
154. The Corinthian Congress	209
155. The Battle of Thermopylae	209

SECTION	PAGE
156. The Capture of Athens	211
157. The Battle of Salamis	212
158. The Battles of Plataea and Mycale	215
Suggestive Questions	217
Reference	217

THE AGE OF PERICLES

Suggestions for Study	218
---------------------------------	-----

Establishment of Athenian Supremacy

159. Introductory	218
160. Athens Rebuilt	218
161. Fall of the Mighty	220
162. The Confederacy of Delos	222
163. The Confederacy Becomes an Athenian Empire	223
164. Cimon	225
Suggestive Questions	228
Reference	228

Athens under Pericles

Suggestions for Study	228
165. Pericles	228
166. Constitutional Changes	231
167. The Governmental Measures of Pericles	232
168. The Golden Age of Greece	234
169. Strength of the Empire	235
170. Weakness of the Empire	235
Suggestive Questions	236
References	237

CHAPTER XI.—THE PERIOD OF DECLINE

Suggestions for Study	239
---------------------------------	-----

THE PELOPONNESIAN WAR

171. Cause of the War	239
172. The Opposing States	239
173. The Outbreak	240
174. First Period of the War	240
175. Second Period of the War	241
176. Alcibiades	242
177. The Expedition to Sicily	242
178. The Mutilation of the Hermae	243
179. The Expedition Sails	246
180. Treason of Alcibiades	246
181. The Siege of Syracuse	246
182. Third Period of the War	248
183. Fall of Democracy in Athens	249
184. Alcibiades Once More an Athenian	250
185. The Last Three Years of the War	252
186. The Fall of Athens	253
187. Sparta's Terms of Peace	255
188. Destruction of the City	255
Suggestive Questions	256
References	256

SPARTAN SUPREMACY

189. Rule of the Thirty Tyrants	256
190. Restoration of the Constitution	258
191. Expedition of the Ten Thousand	258

SECTION	PAGE
192. Fall of Sparta	259
Suggestive Questions	260
References	260

THEBAN SUPREMACY

193. The Battle of Leuctra	261
194. Nine Years of War	262
195. The Ruin of Greece	263
Suggestive Questions	263
References	264

ALEXANDER THE GREAT

196. Introductory	264
197. Alexander Master of Hellas	264
198. Alexander's Plans	266
199. The Invasion of Asia	268
200. The Gordian Knot	268
201. The Battle of Issus	269
202. The Battle of Arbela	270
203. The Macedonian Phalanx	270
204. The Conquest of India	271
205. Consolidation of the Empire	272
206. Alexander's Court at Babylon	274
Suggestive Questions	274
References	275

ALEXANDER'S SUCCESSORS

207. Disintegration of Alexander's Empire.	275
--	-----

TABLE OF CONTENTS

xvii

SECTION

PAGE

MACEDONIA AND GREECE

208.	The Roman Conquest	276
209.	Destruction of Corinth	277
210.	Retrospect	278
	Suggestive Questions	280
	References	280
	Chronological Summary	280
	Bibliography	282

PART THREE. — GREEK CIVILIZATION

CHAPTER XII.—GREEK CHARACTER, RELIGION AND EDUCATION

Suggestions for Study	287
---------------------------------	-----

GREEK CHARACTER

211.	Veneration and Filial Piety	288
212.	Other Characteristics	290
	Suggestive Questions	293
	References	293

GREEK RELIGION

The Deities

213.	Fundamental Religious Notions	293
214.	Three Dynasties of Gods	294
215.	The Giants	295
216.	The Olympian Gods	295
217.	The Lesser Divinities	306
218.	The World of Departed Spirits	312

Oracles

219.	Four Kinds of Oracles	312
220.	The Delphic Oracle	314
	Suggestive Questions	315
	References	316

GREEK EDUCATION

221.	The Aim of Education	316
222.	Education of Boys	317
223.	Higher Education	318
	Suggestive Questions	318
	References	319

CHAPTER XIII.—GREEK ART

	Suggestions for Study	320
224.	Introductory	320

ARCHITECTURE

225.	Cyclopean Architecture	322
226.	The Three Orders of Architecture	323
227.	Doric Order	323
228.	Ionic Order	324
229.	Corinthian Order	325
230.	Temples	326
231.	The Parthenon	330
232.	Theaters	333
233.	Dwellings	335

SCULPTURE

234.	Early Sculpture	335
235.	Phidias	336

TABLE OF CONTENTS

xix

SECTION	PAGE
236. Myron	340
237. Praxiteles	340
238. The Colossus at Rhodes	342
239. The Laocoön Group	344

PAINTING

240. The Birth of Painting	344
241. Polygnotus	344
242. Zeuxis	345
243. Parrhasius	346
244. Apelles	346

MUSIC

245. Vocal and Instrumental	346
Suggestive Questions	348
References	348

CHAPTER XIV.—GREEK LITERATURE

Suggestions for Study	349
---------------------------------	-----

EPIC AND DIDACTIC POETRY

246. Homer	349
247. Hesiod	362

THE GREEK DRAMA

248. Tragedy	365
249. Aeschylus	367
250. Sophocles	372
251. Euripides	382
252. Comedy; Aristophanes	387

GREEK LYRIC POETRY

253.	Sappho	391
254.	Alcaeus	393
255.	Simonides	393
256.	Pindar	393
	Suggestive Questions	397
	References	398

ORATORY

257.	Demosthenes	398
258.	Aeschines	403

GREEK HISTORY

259.	Herodotus	403
260.	Thucydides	406
261.	Xenophon	406

GREEK PHILOSOPHY

262.	Beginnings of Philosophy	407
263.	Thales	408
264.	Anaximander	408
265.	Pythagoras	408
266.	The Eleatic School	410
267.	Anaxagoras	410
268.	The Sophists	411
269.	Socrates	412
270.	The Cynics	412
271.	Four Great Schools of Philosophy	415
272.	Plato	415

TABLE OF CONTENTS

xxi

SECTION	PAGE
273. Aristotle	418
274. Zenon	422
275. Epicurus	423
276. The Skeptics	423
277. Neoplatonism	423
Suggestive Questions	424
References	425

CHAPTER XV.—GREEK INSTITUTIONS: THE GREEK CITY

Suggestions for Study	426
---------------------------------	-----

GAMES AND FESTIVALS

278. Religious Character	426
279. The Olympic Games	428
280. The Isthmian Games	429
281. The Pythian Games	430
282. The Nemean Games	430
283. The Dionysia	430
284. The Panathenaea	432
285. The Eleusinia	433

SOCIAL CUSTOMS

286. Dress	437
287. Status of Women	441
288. Dowry	441
289. Meals	441
290. The Symposium	442
291. Burial of the Dead	442

SLAVERY

292.	Origin	444
293.	Condition of Slaves	445

COMMERCE AND INDUSTRY

294.	Encouragement of Industry	445
295.	Milling	446
296.	The Agora	446
297.	Various Industries	448
298.	Commerce	449
	Suggestive Questions	449
	References	450

THE GREEK CITY

299.	The Homeric City	450
300.	Athens; the Acropolis	452
301.	The Northern View	452
302.	The Western View	454
303.	The Southern View	454
304.	The Eastern View	455
	Suggestive Questions	455
	Reference	455
	Bibliography	456

ILLUSTRATIONS

	PAGE
In the Temple at Karnak. <i>Halftone</i> . . .	<i>Frontispiece</i>
Isis. Relief at Denderah. <i>Halftone</i>	8
Statue of Rameses at Luxor. <i>Halftone</i>	20
The Sphinx and the Great Pyramid. <i>Halftone</i>	25
Columns in the Temple at Kom Ombo. <i>Halftone</i>	27
Isis. <i>Etching</i>	29
Osiris. <i>Etching</i>	29
The Oldest Obelisk in Egypt. <i>Halftone</i>	32
Cartouch of Cheops. <i>Etching</i>	33
Mummy of Seti I. <i>Halftone</i>	35
Cartouch of Seti I. <i>Etching</i>	36
Statues of Rameses at Karnak. <i>Halftone</i>	37
Mummy of Rameses II. <i>Halftone</i>	38
Gateway at Karnak. <i>Halftone</i>	41
Modern Egyptian Village. <i>Halftone</i>	42
Horus. <i>Etching</i>	44
The Ramesseum. <i>Halftone</i>	46
Weighing of the Heart in the Hall of Osiris. <i>Etching</i>	49
Procession of the Royal Bull Apis. <i>Halftone</i>	51
The Vocal Memnon. <i>Halftone</i>	52
Colossal Statue of Rameses at Memphis. <i>Halftone</i>	53
Cartouch of Rameses II. <i>Etching</i>	56
Extract from the Tale of Two Brothers. <i>Etching</i>	57
The Rosetta Stone. <i>Halftone</i>	59

	PAGE
Avenue of Sphinxes at Karnak. <i>Halftone</i> . . .	62
The Oldest Pyramid in Egypt. <i>Halftone</i> . . .	63
Entrance to a Temple at Thebes. <i>Halftone</i> . . .	65
Court of the Temple of Ammon at Karnak. <i>Halftone</i>	66
Lotus Columns in the Temple of Luxor. <i>Halftone</i>	67
Water Carriers in Egypt. <i>Halftone</i>	70
Water Carrier Spinning. <i>Halftone</i>	72
Two Obelisks Still Standing at Karnak. <i>Halftone</i>	75
Great Wall of China. <i>Halftone</i>	82
Traditional Likeness of Confucius. <i>Etching</i>	84
Buddha as a Child. <i>Etching</i>	91
Antique Indian Gem. <i>Etching</i>	92
The Hindu Trinity. <i>Etching</i>	92
Siva with his Wife Seated on the Sacred Bull. <i>Etching</i>	93
Bronze Statue of Buddha. <i>Halftone</i>	94
Assyrian Trumpeters. <i>Etching</i>	97
A Chaldean Diviner. <i>Etching</i>	99
Shalmaneser II. From a Monument. <i>Halftone</i> .	100
Assyrian Helmet. <i>Etching</i>	101
Assyrian Archer. <i>Etching</i>	101
Assyrian Spearman. <i>Etching</i>	102
Assur-bani-pal. Bas-relief from Nineveh. <i>Halftone</i>	103
Babylonian Brick with Cuneiform Inscription. <i>Etching</i>	106
Assyrian Bed. <i>Etching</i>	106
Persian Footsoldier. <i>Etching</i>	107

	PAGE
Assyrians Bringing Tribute to Cyrus. <i>Etching</i>	108
The Tomb of Cyrus at Pasargadae. <i>Halftone</i>	109
The Fighting Persian. A Statue. <i>Halftone</i>	112
A Persian Infantry Officer. <i>Etching</i>	114
Assur, the Chief Assyrian Deity. <i>Etching</i>	117
Colossal Man-headed Beasts. <i>Halftone</i>	120
Cuneiform Inscription. <i>Halftone</i>	121
The Tomb of Rachel. <i>Halftone</i>	125
Israelites in Egypt Making Bricks. <i>Etching</i>	126
Moses. A Statue by Michelangelo. <i>Halftone</i>	127
David Triumphant. A Statue by Antonin Mercié. <i>Halftone</i>	130
Jewish Cemetery. <i>Halftone</i>	131
Doorway to the Temple of the Sun at Baalbek. <i>Halftone</i>	132
Pools of Solomon. <i>Halftone</i>	133
Jewish Captives before Sennacherib. <i>Etching</i>	134
The Wailing Place of the Jews. <i>Halftone</i>	135
Ancient Greek Temple in Palestine. <i>Halftone</i>	137
Hebrew Priest Offering Incense. <i>Halftone</i>	138
Jew Reading Ancient Scroll. <i>Etching</i>	141
Wall at Baalbek in Syria. <i>Halftone</i>	143
Phoenician Tomb at Amrith. <i>Halftone</i>	144
Ruins of a Phoenician Temple. <i>Halftone</i>	145
Zeus. Bust now in the Vatican, Rome. <i>Halftone</i>	148
A Grecian Peasant. <i>Etching</i>	153
Hercules and Centaur. A Statue in Florence, Italy. <i>Halftone</i>	160

	PAGE
Perseus. A Marble Statue by Canova. <i>Halftone</i>	161
Medea. Modern Painting by N. Sichel. <i>Halftone</i>	162
Scylla. <i>Etching</i>	165
Helen of Troy. Painting by Sir Frederick Leighton. <i>Halftone</i>	166
Briseis Taken from the Tent of Achilles. Fresco. <i>Etching</i>	167
Parting of Hector and Andromache. By A. Maignan. <i>Halftone</i>	168
Paris, Aeneas and a Wounded Trojan. Aegina Marbles. <i>Halftone</i>	169
Hector. Statue by Canova, Venice. <i>Halftone</i> . .	172
Ancient Golden Cups. <i>Halftone</i>	174
The Farnese Hercules. A Statue. <i>Halftone</i> . .	177
Ancient Sparta. View from Therapne. <i>Halftone</i>	179
The Olympeium at Athens. <i>Halftone</i>	194
Greek Hoplite in Armor. <i>Etching</i>	202
Greek Light-armed Footsoldier. <i>Etching</i> . . .	204
Traditional Likeness of Leonidas. <i>Etching</i> . . .	210
Victors of Salamis. By F. Cormon. <i>Halftone</i> . .	213
The Theseum at Athens. <i>Halftone</i>	226
Pericles. Marble Bust in the Vatican, Rome. <i>Halftone</i>	229
Ruins of the Parthenon, Athens. <i>Halftone</i> . .	233
The Parthenon. <i>Halftone</i>	234
Thucydides. A Bust. <i>Halftone</i>	239
Socrates Instructing Alcibiades. By H. F. Schopin. <i>Halftone</i>	243

	PAGE
A Hermes Pillar. <i>Etching</i>	244
The Erechtheum at Athens. <i>Halftone</i>	250
View of the Acropolis, Athens. <i>Halftone</i>	254
Philip of Macedon. <i>Etching</i>	263
Alexander Deified. Marble Bust. <i>Halftone</i>	265
Choragic Monument of Lysicrates. <i>Halftone</i>	267
Pulpit of Demosthenes. <i>Halftone</i>	276
Hadrian's Gateway at Athens. <i>Halftone</i>	278
Athena. Marble Statue in Athens. <i>Halftone</i>	284
Achilles, Peleus and Chiron. Pompeian Wall Painting. <i>Etching</i>	290
Atalanta's Race. By E. J. Poynter. <i>Halftone</i>	291
Hercules and the Giant Antæus. A Statue. <i>Halftone</i>	295
Poseidon (Neptune). Antique Statue. <i>Halftone</i>	296
The Farnese Juno. Marble Head. <i>Etching</i>	298
Demeter. From a Pompeian Wall Painting. <i>Etching</i>	299
Apollo with the Lyre. A Statue. <i>Halftone</i>	300
Venus de Milo. Statue in the Louvre, Paris. <i>Halftone</i>	302
Artemis (Diana). Painting by Correggio. <i>Halftone</i>	304
The Child Bacchus and a Satyr. Antique Statue. <i>Halftone</i>	305
Hebe Pouring Nectar. Modern Statue. <i>Halftone</i>	306
Psyche at Nature's Mirror. By Paul Thumann. <i>Halftone</i>	307

	PAGE
Pan. A Statue in Florence. <i>Etching</i>	308
Gorgon Head. <i>Etching</i>	308
Tower of the Winds at Athens. <i>Halftone</i>	309
Charon Landing Spirits in Hades. <i>Etching</i>	310
Persephone (Proserpine). A Statue. <i>Halftone</i>	311
Tantalus, Ixion and Sisyphus. <i>Etching</i>	312
Ancient Greek Stone Altar. <i>Etching</i>	313
Greek Square Altar. <i>Etching</i>	314
Apollo and the Muses. By Giulio Romano. <i>Halftone</i>	314
Garlanded Circular Altar. <i>Etching</i>	315
The Dying Gladiator. A Marble Statue. <i>Halftone</i>	321
Doric Capital and Entablature. <i>Etching</i>	323
Ionic Capital, Entablature and Base. <i>Etching</i>	324
Corinthian Capital and Entablature. <i>Etching</i>	325
Acanthus Leaf. <i>Etching</i>	326
Porch of the Caryatides. <i>Halftone</i>	327
Frieze from the Parthenon. <i>Halftone</i>	332
Greek Theater at Segesta. <i>Halftone</i>	333
Ground Plan of a Greek Theater in the Second Century. <i>Etching</i>	334
Greek Door Keys. <i>Etching</i>	335
The Lion Gate at Mycenae. <i>Halftone</i>	336
Apollo Belvedere. Marble Statue in the Vatican. <i>Halftone</i>	337
The Winged Victory. <i>Etching</i>	338
The Discobolus. Marble Statue in Rome. <i>Halftone</i>	339

The Faun of Praxiteles. Marble Statue in Rome.	
<i>Halftone</i>	341
Hermes and the Child Dionysus. Marble Statue.	
<i>Halftone</i>	342
Laocoön and His Sons. Group in the Vatican. <i>Half-</i>	
<i>tone</i>	343
The Capitoline Venus. Head of the Statue. <i>Half-</i>	
<i>tone</i>	345
Parnassus. Mural Painting by Raphael. <i>Halftone</i>	347
Greek Lyres. <i>Etchings</i>	347
Homer. An Antique Bust, Naples. <i>Halftone</i>	350
Achilles Dragging the Body of Hector. Marble Re-	
lief. <i>Etching</i>	356
A Siren. Ancient Statue in Louvre. <i>Etching</i>	357
A Reading from Homer. By Alma-Tadema. <i>Half-</i>	
<i>tone</i>	361
Meeting of Ulysses and Penelope. <i>Etching</i>	362
Aeschylus. Marble Bust in Rome. <i>Halftone</i>	367
Orestes Pursued by Furies. <i>Etching</i>	368
Sophocles. Bust in Capitoline Museum, Rome.	
<i>Halftone</i>	373
Oedipus and the Sphinx. <i>Etching</i>	374
Oedipus and Antigone. By E. Teschendorff. <i>Half-</i>	
<i>tone</i>	376
Euripides. Bust in the Capitoline Museum, Rome.	
<i>Halftone</i>	382
Iphigenia at Tauris. By William Kaulbach. <i>Half-</i>	
<i>tone</i>	383

	PAGE
Sappho. Modern Statue. <i>Halftone</i>	392
Bacchus. Modern Statue. <i>Halftone</i>	394
Demosthenes. Ancient Statue in Louvre. <i>Halftone</i>	399
Theano at the School of Pythagoras. By J. Coomans.	
<i>Halftone</i>	409
Socrates and Erato. Marble Relief. <i>Etching</i> . . .	412
Socrates. Antique Bust, Rome. <i>Halftone</i>	413
The Wrestlers. Marble Group, Florence. <i>Halftone</i>	427
Seats of the Judges in the Theater of Dionysus.	
<i>Halftone</i>	431
Part of the Panathenaic Procession. <i>Halftone</i> . .	432
Inner Propylaea at Eleusis. <i>Halftone</i>	434
Spartan Wearing a Chiton. <i>Etching</i>	437
Greek Woman Wearing the Double Chiton. <i>Etching</i>	438
Greek Wearing a Chlamys. <i>Etching</i>	439
Greek Styles of Hair-dressing. <i>Etchings</i>	439
A Greek Soldier. <i>Etching</i>	440
Greek Candelabrum. <i>Etching</i>	442
Sepulchral Monument, Athens. <i>Halftone</i> . . .	443
Greek Dancing Girl. <i>Etching</i>	447
Greek Vase. <i>Halftone</i>	448
Gold Bottle. <i>Halftone</i>	449
Modern Athens and Mt. Lycabettus. <i>Halftone</i> .	451

MAPS AND PLANS

	PAGE
Egypt. Engraved, <i>colored map</i>	facing 78
Principal Nations of Antiquity. Engraved, <i>colored</i> <i>map</i>	facing 102
Empire of Cyrus. Engraved, <i>colored map</i>	facing 122
Palestine. Map. <i>Etching</i>	124
Ancient Greece. Engraved, <i>colored map</i>	facing 180
Vicinity of Athens. Plan showing Long Walls. <i>Etching</i>	219
Greece and Her Colonies. Engraved, <i>colored</i> <i>map</i>	facing 236
Battle of Leuctra. Plan. <i>Etching</i>	262
Empire of Alexander the Great. Map. <i>Etching</i>	273
The Acropolis. Plan showing also neighboring points of interest. <i>Etching</i>	453

GENERAL INTRODUCTION

ANCIENT HISTORY

GENERAL INTRODUCTION

1. Purpose of this Work.—1. Three principal ends are sought in the preparation of this history: *first*, to present a narrative of events that shall be interesting and instructive to general readers; *second*, to furnish a book of reference in which the facts of any historical occurrence may be readily found; and *third*, to furnish a text for the *student* of history.

2. To accomplish these three ends, three corresponding methods of treatment are blended. The narrative is interspersed with anecdotes and descriptions calculated to arouse interest. Ready reference is facilitated by the consecutive numbering of sections, by black-letter captions, cross-references, numerous tables and an exhaustive index. Prominence is given to the development of institutional life, and inquiry is made into the causes and effects of historic facts.

3. The space given to the description of pageants, battles and military campaigns is less, relatively, than that employed in the discussion of compacts, charters, treaties, and those agencies which are greater factors in the development of the race.

2. History Defined.—1. History treats of nations as biography treats of individuals.

2. The discriminating student finds four phases in the development of man. First, in his primitive state, man is, as to his intellect, his person, and his moral and religious nature, a *slave*. Second, man gradually awakens to a knowledge of his inherent rights, to a consciousness that he is and of right ought to be free. Third, as this consciousness dawns upon him, he enters upon a struggle for the freedom which is his birthright. Fourth, the freedom for which man struggles is developed.

3. In a broad sense, then, history is the progress of the human race in the consciousness and the realization of freedom. Written history is a record of that progress.

3. How to Study.—Each section or division of this history is accompanied by studies or suggestive questions. These refer mainly to the particular portions of the record to which they are appended. There are certain fundamental considerations, however, which underlie all historical study and which no student can afford to ignore.

1. **DATES.**—To commit to memory a list of events with the dates of their occurrence, is not learning history. On the other hand, no person can have a working knowledge of history without being able to recall the dates of those events which are turning points in the world's progress. It is a law of mind that in order to think definitely of a historical event it must be located in time.

The Battle of Marathon, for example, is significant when thought of as having happened at the beginning of the fifth century B.C. It is only when thus located in time that other facts which preceded and followed can be appreciated. The dates of other events of that era may be sufficiently indicated by associating them with this focal date. The chronological tables which appear from time to time in this history include the most important events, and may be memorized.

2. GEOGRAPHY.—To locate events in space is as necessary as to locate them in time. The bare statement that, at the time of the first crusade, "Baldwin, brother of the Count of Boulogne, founded a Latin principality at Edessa," has little significance for the student. When, however, he learns that Edessa is in Asiatic Turkey, and that it is near the supposed site of "Ur of the Chaldees," the statement assumes meaning for him. If he can see how Edessa is situated with reference to Nineveh, Babylon, Bagdad, and other places of the Euphrates region, he will be able to appreciate the political and military bearings of the fact stated. Every place mentioned in the text should be located on the maps.

3. INDEPENDENT THOUGHT.—It is of vastly greater importance that the study of history stimulate thought in the student's own mind than that it load his memory with the thoughts of others. Emerson says, in effect, that there has been no original thought since the time of Plato. In an important sense, however, the men and

women whose ideas have influenced the growth of states or communities have been persons of independent if not of original thought. They have had the insight to discover new relations of old truths and the courage to free themselves from erroneous beliefs. The student should form some opinion upon the causes and the probable effects of historical events, as well as upon the motives and purposes of the actors in these events. He should remember, however, that even mature minds are liable to err in judgment, and so should be prompt to modify or even to reverse his judgments whenever additional facts point to different conclusions.

4. ATTENTIVE READING.—One should read history so carefully that the mind comprehends the meaning of every word and the bearing of every sentence and paragraph. The dictionary is an indispensable aid in this process. Let no student think that “it does not pay” to look up questions of biography, etymology, theology and metaphysics that arise in the study of history. Such questions belong to history. Biography is the history of men; etymology is the history of ideas; theology is the history of man’s relations to God; and metaphysics is the history of man’s search after ultimate truth. It is worse than useless, it is destructive to mental power, to glide over the pages of history in such a manner as to obtain only a hazy, indefinite insight into their content. “To read with attention,” said the author of *The Decline and Fall of the Roman Empire*,

"never to admit a conclusion without comprehending its reason, frequently to pause, reflect, and interrogate one's self—these are so many advices which it is easy to give but difficult to follow."

5. THE MEANING OF EVENTS.—The meaning of events should be carefully investigated. The war of 1898, between the United States and Spain, was, superficially, a series of land and naval combats, in which the Spaniards were invariably defeated. A few generals inscribed their names upon the pages of American history and a few naval officers won the plaudits of their countrymen. Spain sued for peace and purchased it by the relinquishment of nearly all her colonial possessions. The meaning of the war is that the moral sentiment of the American people was outraged by Spain's inhuman treatment of the Cubans; that Spanish naval operations in Cuban waters were a source of annoyance and loss to American commerce, and of expense to the American government. It means, further, the consequent decline of Spain as a European power, and (possibly) her political and moral regeneration; the recognition of the United States as one of the Great Powers of the world; the extension of our commerce in the Orient; and our transformation from the position of a debtor to that of a creditor nation.

6. THE PERSPECTIVE OF HISTORY.—In the lapse of time, cannon and drum and sword-clash—the coronation display, the naval pageant and "all the pomp, pride



ISIS

Bearing on her head her emblems—the disk of the sun supported upon the horns of a cow. This example of low relief from the Temple of Hathor, Denderah, should be compared with the intaglio or hollow relief from the Temple of Karnak. [See Frontispiece.]

and circumstance" that appeal strongly to the senses—all these fade away in the perspective of history, and the mind—viewing only events that are significant—is able to see them in their true relations. Archdeacon Farrar expresses this thought as follows: "It is not till after a lapse of years that people see clearly the prime mover in events with which they have been contemporary. At the time, the ostensible agent is the one usually regarded as most responsible, though he may be, in reality, a mere link in the official machinery."

7. ASSOCIATION OF HISTORICAL EVENTS.—The law of memory which at present concerns us is this: *A thing is more easily remembered if we associate it with some other thing on the basis of a likeness or difference between them.* When, in the year 280 B.C., Pyrrhus, king of Epirus, attempted to bribe the Roman ambassador Fabricius with gold, the proud old Roman exclaimed, "Poverty, with an honest name, is more to be desired than wealth." This may be more easily recalled if associated with the reply made over two thousand years later by Henry Clay to a politician who undertook to bribe him with a prospect of the presidency: "I would rather be right than be President."

But the chief value of association does not lie in the aid it gives to memory, but rather in the facility in the *grouping* of related events afforded by the habit of association. There are few if any questions of politics, religion, education, finance, or sociology whose solution

would not be facilitated by reference to historic precedents. Data relating to the tariff, the relations of capital and labor, religious freedom, colonial government, readily group themselves in the mind of the student of history, and aid him in reaching right conclusions upon the questions as they arise to-day.

4. Utility of the Study of History.—*First*, it enables one to interpret contemporary events. "It would seem that it is reserved for history to confer upon the mind the peculiar and very important faculty of reading thought and feeling through deeds. The training which gives the power to reach the plans and purposes of men through their acts . . . has very great practical value. Progress in historical study is largely dependent upon the growing skill with which the student can infer accurately and rapidly the content of events as they pass in quick review before the imagination. Mere accumulation of facts in memory is not meant here, but instead, that power which gets from events or facts described in historical narrative, their true significance. *The power to do this has direct and important bearing on the affairs of every-day life.* What else are men doing who meet each other in the various walks of life? Men contend or rather co-operate in the conduct of all the institutions of human society. But to do either well—intelligently and successfully—they must penetrate to ideas, motives, and plans through the deeds of one another. . . . The exercise of the historical judgment in the process of interpretation

fosters the formation of a most valuable habit of mind—the habit of questioning appearances. This is not only an important historical habit, but it is of great thinking value to the non-historical student, for its tendency is to force the mind to look through appearances to reality—to look through phenomena to the laws of phenomena. Every act of historical interpretation gives the mind this tendency.”¹

Second, it fosters an intelligent patriotism. The records of our government and of our leading men are unfortunately stained with some dark spots. The Mexican War was doubtless unjustifiable. But this war appears white when placed beside the Opium War which is so lightly touched in English histories, and the character of the arch traitor in American history appears brighter when compared with that of the hero of Blenheim. A comparison of our own history with that of other peoples of ancient or modern times can but fill us with patriotism.

Third, it arouses a sympathy for whatever is noble and true in the character of man. A contemplation of the lives of John Adams, Michael Faraday, William Lloyd Garrison, George Washington, William E. Gladstone, and others who have contributed to the progress of the race inspires the earnest student with a desire to make the most of himself and to contribute his share toward making an ideal nation.

¹ Mace's *Method in History*.

5. Divisions of History.—History does not develop according to a numerical system, and it would therefore be unphilosophical to divide it into portions that are conterminous with the centuries of the Christian Era. There are, however, certain characteristics which afford a quite natural basis of division.

I. ANCIENT HISTORY begins with the earliest records of the activities of man and closes with the death of Charlemagne, 814 A.D.

II. MEDIEVAL AND MODERN HISTORY extends from 814 A.D. to the present time.

6. Primitive Man.—In 1892 Dr. Eugene Dubois found in the pliocene beds of East Java the remains of a being which he supposed to be a type of primitive man. “Since their discovery, these remains have been subjected to the strictest scientific scrutiny, with the result that their human character has been placed beyond reasonable doubt. They have, indeed, been described by some anatomists as rather pre-human than actually human; but nobody now denies that they at least represent a form intermediate between man and the higher apes. They do not bridge over the gap between man and gorilla, but they form, none the less, a true link, which brings man much nearer than before to the common stem from which all have diverged.

“No one has studied the question more carefully than M. L. Manrouvier, who concludes that the man of Java walked erect, was about the medium height, and a true

precursor, possibly a direct ancestor, of man. . . . This pliocene inhabitant of Eastern Java may thus in a sense be taken as the long-sought-for 'first man.' ”¹

7. Antiquity of Man.—1. No historian or scientist has ventured to state definitely how many centuries ago man made his first appearance on earth. The records of monuments and the rocks, however, are to be seen, and an interpretation of these records makes it possible to fix upon the shortest probable time of the existence of the human race. The conclusions of the geologist and the historian are not the result of wild conjecture. They are based on long, laborious and conscientious study of evidences which cannot be cited here.

2. The conclusions of the more conservative are given in the following summary:

Man first appears in the pliocene (that is, <i>more recent</i>) age.	
Duration of pliocene age, about.....	300,000 years
Duration of ice age, about.....	150,000 years
Duration of prehistoric age, about.....	40,000 years
Duration of historic age, about.....	10,000 years

Antiquity of man, about..... 500,000 years

8. Man's Original Home.—While each of the primary divisions of the human race was evolved in its own habitat, there are many evidences that all sprang from a common progenitor. “It must be obvious,” says the authority last quoted, “that, if man is specifically one, though not necessarily sprung of a single pair, he must

¹ A. B. Keane, F.R.G.S., in *Man, Past and Present*, 1899.

have had, in homely language, a single cradle land, from which the peopling of the earth was brought about by migration, not by independent developments from different species in so many independent geographical areas. . . . As it is not very probable that the pliocene inhabitant of Java can have had any undoubtedly human precursors elsewhere, the *Indo-Malaysian inter-tropical lands* may with some confidence be regarded as the cradle of the human family. Ethnology thus at last acquires a probable starting-point both for the dispersal of early man over the globe, and for the subsequent evolution of the human races in their respective zones of specialization."

9. Divisions of the Human Race.—While the circumstances which accompanied the early distribution of the human race cannot be ascertained with certainty, recent investigations point to the following conclusions as highly probable:

All the continents were formerly so connected that overland movements could be freely made among them. The primeval home of man was on a portion of the Eastern Continent now covered by the Indian Ocean. From this center, migrations took place, influenced by the desire to find better means of subsistence and comfort. These migrations were not made *en masse*, but in families or colonies, and in this respect, as well as in the motives which led to them, they were very much like the movements of old-world people to America and

Australia at the present day. In the course of ages the inhabitants of the various parts of the earth, under the influence of climate, soil, social conditions and other environments, acquired distinguishing characteristics, as to color, size, shape of skull, temperament and culture, which furnish a basis of race classification.

On this basis, ethnologists recognize four divisions of the human race:

- I. The Ethiopic Division.
- II. The Mongolic Division.
- III. The American Division.
- IV. The Caucasian Division.

10. The Ethiopic Division.—This division of the race derives its name from Ethiopia, an undefined region of Africa south of the Sahara. There are two branches, one inhabiting the African Continent and the other the islands of the Indian and Pacific oceans. The Ethiopic division is distinguished by a blackish color, short, frizzly hair, flat nose, a sensuous and indolent temperament, and low culture. A low sense of dignity and self-consciousness makes it easy to subject them to slavery.

11. The Mongolic Division.—Mongolia, a region of northern Asia, gives its name to this division. The Northern Mongols occupy Japan, the part of Asia lying north of the Great Wall of China and the Kuen-lun Mountains, and a considerable part of northern Europe, with many scattered groups in Russia, the Balkan

Peninsula, and the Danube basin. The leading people are the Manchus, who formerly exhibited great military prowess but have contributed nothing to the progress of mankind. The color of nearly all the Mongols is yellow, but shades into a swarthy or sallow white in some tribes. All except the Western Turks and some of the Coreans have lank, black hair and little or no beard. They are cunning, thrifty, industrious, and have a low moral standard. The Southern Mongols, of China and Burmah, have a widely spread though inferior system of education: hence, true literature and the scientific spirit are almost entirely wanting. The Oceanic Mongols are reserved and taciturn, but are subject to fits of blind fury. They are treacherous, daring, reckless, and indifferent to the sufferings of others. The Mongols are sometimes classed as Turanians.

12. The American Division.—This includes the aborigines of North, Central, and South America, with the adjacent islands. Their principal characteristics are a coppery brown color, aquiline nose, long, coarse, black hair, prominent cheek bones, and black, deep-set eyes. They possess a reserved and wary temper, a capability of enduring extreme pain, a keen sense of justice, and in many tribes, a cruel and warlike disposition.

13. The Caucasian Division.—This appellation is given to a large group of race-families of which the inhabitants of the Caucasus Mountains may be taken as somewhat typical members. The main characteristics of this

division are: hair, brown, flaxen, red, or in the south, black, wiry or curly: color, from florid to pale white, or blackish in the south; temperament, energetic, enterprising, deeply religious, but in southern families, while courteous, treacherous, and even cruel. The commonly accepted classification of the Caucasian Division has been that which recognizes three families, namely: the Hamitic, of which the Egyptians are the typical people; the Semitic, to which the Hebrews and the Arabs belong; and the Aryan or Indo-European, which includes the Hindus, the ancient Persians, and the European peoples.

Owing to a similarity of language, it has been supposed that the inhabitants of Europe sprung from the Aryans, a primitive stock whose original seat was the highlands of Central Asia, east of the Caspian Sea and north of the Hindu Kush Mountains, and that in successive migrations the Aryans occupied Persia, India and Europe and so became the progenitors of the peoples who now inhabit these regions. "Since 1860,"¹ says Professor William Z. Ripley, "these early inductions have completely broken down in the light of modern research." The Hindu, Persian and European languages may properly be called Aryan in referring to their origin, but the peoples who speak these languages are not on that account of Aryan blood. On the other hand, modern scholarship points to three branches of the Caucasian peoples: the Teutonic or North European Branch, the

¹ *The Races of Europe*, 1899, p. 453.

Alpine or Mountain Branch and the Mediterranean Branch.

It is the Caucasian or white peoples who form the main subject of history. They are the peoples who have contributed most to the progress of the world in personal, moral, intellectual and political freedom. The table in the following section gives a detailed classification of the human race.

14. The Human Race.—

A. Ethiopic Division.

I. African Negroes (Soudanese, Bushmen, Hottentots, Nubians, etc.).

II. Oceanic Negroes (Papuan, Australians, Negritos).

B. Mongolic Division.

I. Northern Mongols (Japanese, Koreans, Manchus, Finns, Lapps, Magyars, Hungarians, Bulgarians, Turks, Tartars).

II. Southern Mongols (Tibetans, Chinese, Burmese, Siamese).

III. Oceanic Mongols (Malays, Filipinos, Natives of Formosa and parts of Madagascar).

C. American Division.

I. North American Indians (Eskimos, Algonquins, Iroquois, Sioux, Shoshones, Pueblos, etc.).

II. Central American Indians (Aztecs, etc.).

III. South American Indians (Caribs, Pampeans, Patagonians, etc.).

D. Caucasian Division.

I. Teutonic Branch.

1. Scandinavian Family (Swedes, Norwegians, Danes).

2. Dutch Family (Hollanders).

3. Anglo-Saxon Family (English, Americans, etc.).

4. German Family (Saxons, Prussians, etc.).

II. Alpine Branch.

1. Celtic Family (French, Welsh, Irish, Highland Scotch).
2. Slavic Family (Russians, Poles).
3. Albanians, Roumanians, Armenians.

III. Mediterranean Branch.

1. Iberian Family (Basques, Kabyles).
2. Italian Family (Etruscans, Corsicans, Sardinians, Sicilians, etc.).
3. Greek Family (Pelasgians, Hellenes).
4. Hamitic Family (Egyptains, Berbers).
5. Semitic Family (Arabs, Phoenicians, Hebrews, Assyrians, Chaldeans, Babylonians).
6. East Indian Family (Dravidians, Hindus).
7. Iranian Family (Medes, Persians).

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STATUE OF RAMESES
In the Temple of Luxor. [From a special photograph.]

PART ONE

NATIONS OF ANTIQUITY

PART ONE

NATIONS OF ANTIQUITY

INTRODUCTION

15. Preliminary Statements.—Of the ten Eastern nations whose history we are about to study, China alone still exists as an independent sovereignty. And even she is now trembling under the aggressive action of modern ideas and commercial enterprise. The nations of antiquity grew up around six geographical centers. Egypt rose, flourished and decayed in the fertile valley of the Nile. China has found the soil of eastern Asia a sufficient support for her teeming millions. The Hindus gained a foothold in the productive peninsula of Hindustan. The rich soil of the Tigris-Euphrates region yielded bountiful supplies for the Chaldeans and Babylonians, the Assyrians, and the Medes and Persians who occupied it in succession. The pastoral Hebrews found abundant grazing for their flocks and herds on the hills and in the valleys of Canaan. And, finally, on the eastern shore of the Mediterranean the Phoenicians were well situated for the prosecution of their special calling—commerce and navigation. The history of these peoples will be treated in the order in which they are mentioned above.

16. General Study Suggestions.—1. Read the history of each nation from beginning to end as an interesting story is read. Read with care, referring to a map for the location of places, and to a dictionary for the meaning of unfamiliar words. This preliminary reading should give a general view of the subject that will make it possible to study it intelligently.

2. Beginning again, make an intensive study of the country, section by section. Sketch a map of it. Do this from memory—that is, from a mental map made by looking intently at the map in the book and locating its features.

3. Let every fact be mastered as suggested in the fourth paragraph of Section 3. Review that section, catch its spirit, and apply its suggestions.

4. Try to see some reason for treating the Oriental nations in the particular order adopted. Compare the government, the religion and other features of ancient Oriental civilization with similar features of modern civilization.

5. Give more intense application to the study of sections which relate to the most important events or express the most significant thoughts. The selection of such sections is left to you. To make the suggestion clearer, however, a few sections are herewith mentioned, with the reason for regarding each an important one. It is to be understood, however, that other sections are as worthy of intensive study as those mentioned below.

Section 28 is important on account of its association with the buildings at Luxor and Karnak, whose ruins are

so interesting to archaeologists in the twentieth century. Sections 33, 34 and 35 describe some important features of ancient government. Section 67, paragraph 2, affords a basis for the comparison of Chinese with Christian ethics.



THE SPHINX AND THE GREAT PYRAMID
Near Gizeh. [From a special photograph.]

Section 79 treats of one of the best and most famous kings of antiquity. Section 103 exhibits a marked contrast between Jewish education and that in other Oriental countries.

6. Select a few dates—those which, in your judgment, mark the most significant epochs—and commit them thoroughly to memory. When possible, associate these with other significant dates.

CHAPTER I

EGYPT

SUGGESTIONS FOR STUDY.—These suggestions for study are founded on an experience of many years in the teaching of history, and a faithful observance of them is sure to aid you in obtaining a distinct, accurate and comprehensive knowledge of the subject. If the required reference books are not accessible, try to obtain the information called for from other sources. Persons of intelligence are generally glad to assist learners who are earnestly seeking for knowledge.

Sketch a map of Egypt, showing its physical features, locating Memphis, Thebes, Sais, Gizeh, Cairo, Karnak, Luxor. Compare the account given in Section 19 with the Biblical account and the Darwinian theory of the origin of man (See *Darwinian* in the dictionary). Compare the explanation of the origin of evil, in Section 20, with that given in the third chapter of Genesis. Compare the Egyptian notion of good and bad gods with the doctrine of Manes (See the word *Manichæan* in the dictionary). These and similar comparisons may be made as the sections referred to are reached in studying the text of Egypt or of any other country.

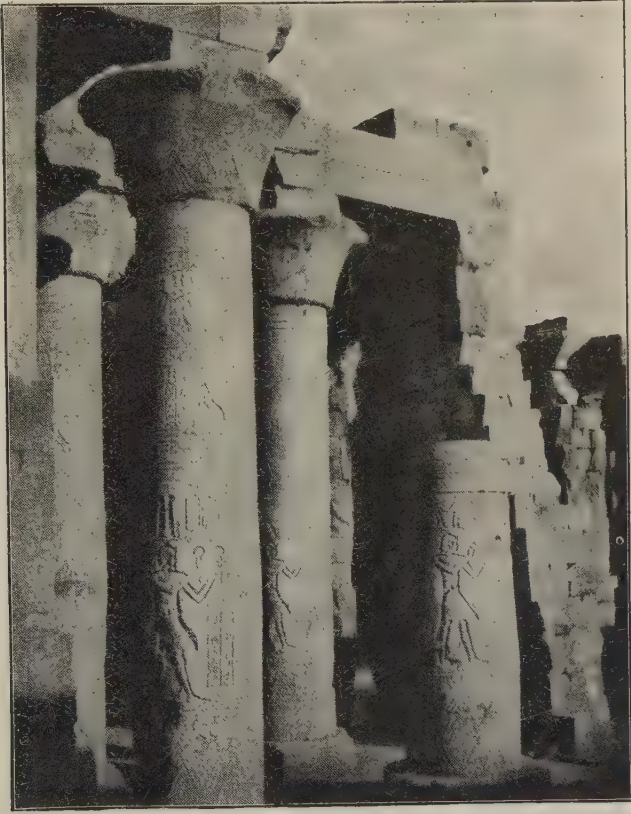
Read articles in an encyclopedia on Cheops, Karnak, Luxor, Thebes, Sais, and Memphis.

Look up in the dictionary the meaning, derivation and pronunciation of the following words: alluvial, Darwinian, development, dualism, Manichæan, dynasty, sarcophagus, basalt, commodity, lotus, feudalism, sacerdotal, mythology, parallelogram, isosceles, bas-relief, perspective, Doric, abacus, capital (architecture), ceramic, syenite, intaglio.

Geographical Sketch

17. Location and Extent.—Ancient Egypt extended on both sides of the Nile from the Tropic of Cancer on the south to the mouth of the Nile ($31^{\circ} 37' N.$) on the north.

In size, it was about equal to Minnesota and Maine combined. Its latitude was the same as that of



COLUMNS IN THE TEMPLE OF KOM OMBO
A Ptolemaic shrine. [From a special photograph.]

Mexico and the Gulf States in America. It lay directly south of the modern cities of St. Petersburg and Constantinople.

18. The Nile.—1. Without the Nile, there would have been no Egypt. Outside of the river valley the country is a desert, and the fertility of the soil is due solely to the alluvial deposits brought down from the Abyssinian mountains, and spread over the valley during the annual inundation, which occurs in the summer and fall months. The higher lands were, from the most ancient times, irrigated by means of artificial canals and reservoirs, similar methods being employed to those now used in the arid portions of our western States.

2. With the exception of the Missouri-Mississippi (4,230 miles), the Nile is the longest river in the world, its length being 4,200 miles.¹ The lower portion of the river—only one-sixth of its entire length—traverses Egypt.

3. It was quite natural that the Egyptians should worship the Nile as a god, for everything depended upon the river—the soil, the products of the soil, the animals and birds it fed. The inscriptions called the Nile “Hâpi, father of the gods, lord of sustenance, who maketh food to be, and covereth the land of Egypt with his products; who giveth life, banisheth want, and filleth the granaries to overflowing.”

The Legendary Period

19. Origin of the Egyptians.—The Egyptians claimed to be the first race placed on earth by the Creator. Ptah,

¹ *The Earth and Its Inhabitants.* Reclus.

the supreme deity, had with his own hands modeled the first Egyptian out of plastic clay. Ra, one of the sun-gods, at his first rising, seeing the earth a bare desert, flooded it with his rays, which fell as tears; all living things sprang from his eyes and were scattered abroad over the surface of the world. A more prosaic theory was that the mud of the Nile, under the influence of the sun's heat, fermented and brought forth the various races of mankind as well as all species of animals.

20. Origin of Life.—All divinities could give life by weeping. The tears of Osiris, the most famous sun-



ISIS

[From an Egyptian drawing.]

god, as well as those of Horus, the son and eye of Osiris, and Isis, the sister and wife of Osiris, produced good men, docile animals, useful plants and holy thoughts. On the other hand, wherever the tears of the malevolent deities fell, bad men appeared, ferocious beasts were produced, poisonous plants grew, and malign influences took possession of man and beast.



OSIRIS

With his emblems, the scepter and lash.
[From Philae.]

21. Priestly Legends.—1. The Egyptian priests encouraged the common people to believe such supersti-

tions because they gave the priests an ascendancy over the minds of the ignorant. In the religious system of Egypt—as in some other religious systems—the priests were the mediators between men and offended deities. It was possible, therefore, for the priestly class to accumulate wealth from the exactions made upon those who sought relief from divine vengeance.

2. The history of the world, as promulgated by the priesthood, was the history of the struggle between the adherents of Osiris, the beneficent sun-god, and the followers of Set, the cruel and treacherous spirit who shriveled up the harvest and sought to smother the land “beneath a shroud of shifting sand.”

3. The most famous adherent of Osiris was Thot, a legendary king. He brought to the throne inventive spirit and creative power. From him, as their first cause, emanated astronomy, medicine, drawing—in short, all the arts and sciences. He divided the year into seasons, and indicated which days of the year were auspicious and which inauspicious. Of certain times the sacred records read: “Whosoever is born this day will live to a greater age than his father.” “Do not set fire to weeds on this day: it is the day on which the god Sap-hou set fire to the land of Buto.” “The sick will recover on this day.” If a person was born on the 4th of Paophi, he would die of marsh fever; if on the 5th, of love; and if on the 6th, of drunkenness.

The Historical Period

22. Beginnings.—1. Neither the time when authentic history in Egypt began, nor the place where her people originated, can be stated with absolute certainty. As to the first point, an eminent authority¹ says: "The oldest monuments hitherto known scarcely transport us further than 6,000 years, yet they are of an art so fine, so well determined in its main outlines, and reveal so ingeniously combined a system of administration, government and religion, that we infer a long past of accumulated centuries behind them. . . . I do not think that we shall be misled in granting them forty or fifty centuries wherein to bring so complicated an achievement to a successful issue, and in placing their first appearance at eight or ten thousand years before our era."

2. Many Egyptologists believe that this Hamitic people came from Asia, but in the light of modern investigation naturalists and ethnologists² incline to the theory of an African origin. The indications are that they came to Egypt from the west or southwest.

23. Divisions of Egyptian History.—The life of Egypt centered about its capital. There were three cities which at different epochs became the center of power; these were Memphis, Thebes, and Sais. Egyptian history, therefore, naturally divides itself into three periods, namely:

¹ Prof. G. Maspero, in *The Dawn of Civilization*, 1896, p. 44.

² Hartmann, *Die Nigritier*, Vol. I, p. 180 et seq.; Morton, *Trans. Am. Eth. Soc.*, Vol. III, p. 215; Reinsch and others.

1. The Memphite Period, 1st to 10th dynasty, 3892 B.C. to 2423 B.C. The capital was at Memphis, and the kings were, for the most part, of Memphite origin.

2. The Theban Period, 11th to 20th dynasty, 2423 B.C. to 1091 B.C. The capital during this period was at Thebes.

3. The Saite Period, 21st to 30th dynasty, 1091 B.C. to 332 B.C. The capital was at Sais.



THE OLDEST OBELISK IN EGYPT
At Heliopolis, the "City of the Sun," set up by Uertsan I of
the twelfth dynasty. [From a special photograph.]

There is, however, so much uncertainty as to the interpretation of the sources of Egyptian chronology, that the dates given above (which follow the table of Lepsius) must be regarded as only approximately correct, with the excep-

tion of the last, which marks the final absorption of the nation into the Macedonian Empire.

24. Menes, First Memphite King.—Little is known of Menes, the first king. He founded Memphis, and built a dike or embankment of hewn stone to protect the city from the encroachments of the Nile.

25. The Pyramid Dynasty.—The principal interest in this, the fourth dynasty, centers about the wonderful monuments its kings have left in the pyramids at Gizeh, a little to the north of Memphis, and nearly opposite the modern city of Cairo. The kings of the fourth dynasty reigned from about 3124 to 2840 B.C. The pyramids were built by the kings to perpetuate their names, and to serve as their tombs. The Great Pyramid, which originally covered more than thirteen acres, was built by King Khufu, or Cheops, as Herodotus called him. He closed the temples and compelled all the Egyptians to work on his pyramid. A hundred thousand men worked at a time, and thirty years were consumed in its construction. The Egyptians of later times accused the pyramid kings of sacrilege, cruelty and profligacy. They had, it was said, “arrested the whole life of their people for more than a century for the erection of their tombs.”



CARTOUCH OF
KHUFU
(CHEOPS)

The royal name in
hieroglyphics
within the oval
ring.

26. The First Theban Empire.—After several centuries, Memphis declined in population and wealth and the center of power moved up the Nile valley. It was arrested for a short time at Heracleopolis, and the capital was at last fixed at Thebes. During the period of the twelfth dynasty, Egyptian civilization reached a high state of perfection, the southern boundary was established

as far up the Nile as the second cataract, the celebrated Lake Moeris was formed and the great Labyrinth was constructed.

27. The Hyksos or Shepherd Kings.—About 2100 B.C., Egypt was invaded by an Asiatic horde—probably of Semitic origin—which overthrew the Theban power and subjected the country to the rule of foreign kings for a period of about five hundred years. The name of this line is derived from the Egyptian *Hyk*, a king, and *Sos*, a shepherd. Their kings resided at Tanis (called Zoan in the Bible), which was located about thirty miles nearly west of the present Mediterranean end of the Suez Canal. It was a king of the Hyksos line who made Joseph the Israelite ruler over Egypt (Gen. xli : 43), and established the Children of Israel in Goshen, a fertile region bordering the Isthmus of Suez on the west.

28. The New Theban Empire.—1. The Egyptians did not submit tamely to the domination of their foreign kings. The Theban chiefs maintained a constant struggle against the conquerors until they were finally expelled, about 1590 B.C. The capital of the empire was established at Thebes. From records on the monuments, it appears that Amasis, the king who expelled the Hyksos, subdued Ethiopia, and that in his reign horses were first employed in the Egyptian army, having been introduced, probably, from Asia. Under his successors of the eighteenth dynasty, the empire was extended eastward to Mesopotamia, the temple at Karnak and the palace at

Luxor were built, and nearly every city of Egypt was decorated with temples, palaces and obelisks to perpetuate the names and the deeds of the kings.

2. The deeds of the Pharaohs¹ in the eighteenth were eclipsed by their successors of the nineteenth dynasty, (about 1440–1270 B.C.). Seti I led an expedition against the Hittites, whose capital was Carchemish on the upper Euphrates, about 250 miles east of north Damascus. He overthrew the Hittites and defeated other foes to the west and south of Egypt. “But Seti’s deeds as a warrior are surpassed by his achievements as a builder. He



SETI I

From a photograph of the mummy, found in 1881 at Deir-el-Bahri. Gizeh Museum, Cairo.

constructed the main part of what is perhaps the most impressive edifice ever raised by man—the world-renowned Hall of Columns in the Temple of

¹ The words *Pharaoh* and *King* are used interchangeably in this history of Egypt.

Karnak at Thebes. He also cut for himself in the Valley of the Tombs of the Kings, at the same place, the most beautiful and elaborate of all the rock-sepulchers of the Pharaohs.”¹



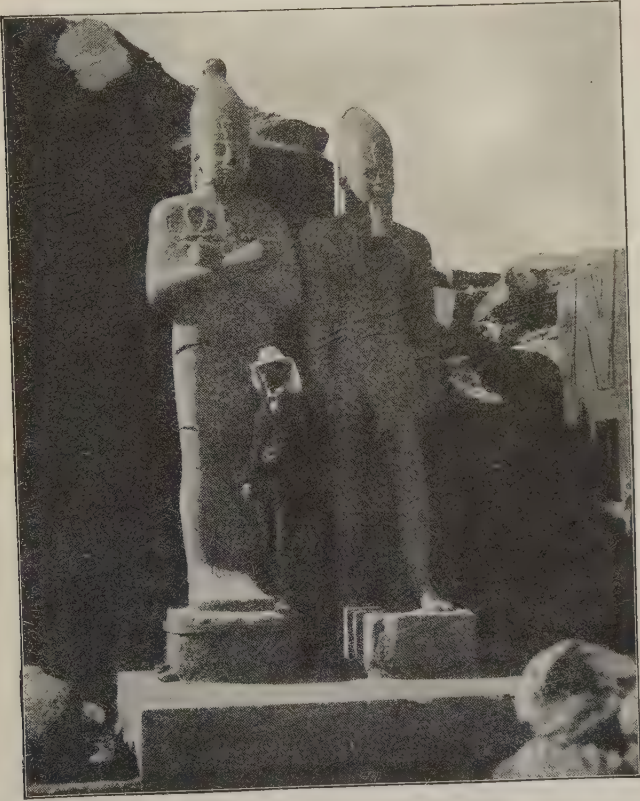
CARTOUCH OF SETI I
The Egyptians enclosed their royal names and titles in an oval ring (cartouch).

to these works and numerous other architectural constructions, he began a canal to unite the Red Sea and the Nile—an undertaking which was completed by his son, who, while yet a mere child, was, according to a custom of the Pharaohs, associated with his father in the government.

3. The glories of the Egyptian monarchy culminated in Rameses II, the Great, the Sesostris of Herodotus. He reigned over sixty years and engaged in many wars, the chief one—as depicted on his monuments—being against the old foes of his father, the Hittites. “He showed both magnanimity and humor,” says Smith, “in his treatment of the conquered nations, if we may believe the story of Herodotus that the tablets bore male or female emblems according to the resistance he had met with.” Rameses brought home, on his return from his military campaigns, multitudes of captives, whom he compelled to labor on his temples, palaces and other public works, such as irrigation ditches, canals for the transport of building stone and the great canal which

¹ Myers's *Ancient History*, Revised Edition, p. 29.

united the Mediterranean and the Red Sea.¹ There is reason to believe that Rameses II was the king who "made the Children of Israel to serve with rigor," and



STATUES OF RAMESES
In the Temple of Karnak. [From a special photograph.]

¹ This canal appears to have been completed but never to have been of service, owing, perhaps, to the filling of the excavation by drifting sands. It was not until the lapse of over 3,000 years that a French engineer carried this enterprise to a successful issue.

"made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."



RAMESES II.

From a photograph of the mummy, discovered at Deir-el-Bahri in 1881. Gizeh Museum, Cairo.

He left all along the valley of the Nile colossal statues of himself. Besides adding to the magnificent temples at Karnak and Luxor, he built a splendid temple on the left bank of the Nile, on the edge of the desert. The exodus of the Hebrews, recorded in the thirteenth chapter of Exodus, took place about 1300 B.C., in the reign of Menephtah, son of Rameses II.

29. The Saite Period.—1.

After the exodus, a movement took place extending over some hundreds of years, which, little by little, brought back the center of power to the Delta. Memphis, Heracleopolis and Thebes had, in succession, been occupied as capital cities;

but the provinces of Middle and Upper Egypt, ruined by Ethiopian and Assyrian invasions, gradually lost their power. "Thebes was impoverished and depopulated; it fell into ruins, and soon was nothing more than a

resort for devotees and travelers." The ruins of Sais, the new capital, may be seen on the right bank of the Rosetta fork or outlet of the Nile, about forty miles from the Mediterranean, and fifty-five miles south of west from Alexandria.

2. Psammetichus I, who governed the region about Sais under Assyrian sovereignty, threw off the Assyrian yoke and delivered the country from foreign rule. During his reign (653-610 B.C.), the exclusiveness which kept foreigners out of the country was relaxed, and a new era for Egypt began. Greek soldiers filled the armies, the people acquired the Greek language, Greek philosophy prevailed and Greek enterprise infused new activity into trade and commerce.

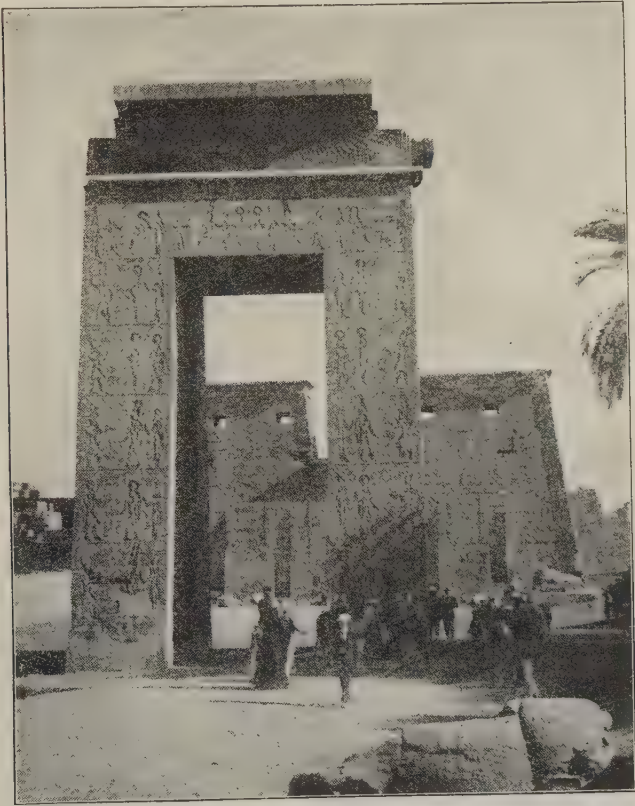
3. Necho II (610-595 B.C.), the son of Psammetichus, defeated and killed Josiah, King of Judah (2 Kings xxiii:29, 30), and then marched to Carchemish (Section 28, 2), which he secured and held with a strong force to serve as a base for future operations against the declining power of Assyria. He now returned to Egypt, pausing on his way to depose Jehoahaz, son of Josiah, and place upon the throne of Judah his brother Jehoiakim, on whom he imposed a heavy tribute (2 Kings xxiii:33-35). But hardly had Necho reached Egypt when the army he had left at Carchemish was overthrown and Jerusalem captured by Nebuchadnezzar, king of Babylonia, the rising power which had already conquered the Assyrians (2 Kings xxiv:7).

4. There is reason to believe that a fleet sent out by Neeho from the Red Sea circumnavigated Africa, returning by the Mediterranean, thus anticipating the enterprise of Vasco de Gama by more than two thousand years.

30. Weakening of Egypt.—Egypt had reached its greatest territorial extent in the reign of Thutmosis III, about 1600 B.C. The authority of this king extended from the upper Euphrates to the oases of the Libyan Desert, five hundred miles west of the Nile, and southward as far as the modern city of Khartoom, which lies at the junction of the White and the Blue Nile, about twelve hundred miles in a direct line from the Mediterranean. The period of Egypt's political rise may be roughly estimated at 8,400 years; her decline and fall required only one-seventh of that time. Under Amasis (570–525 B.C.) Egypt enjoyed a temporary commercial prosperity and the island of Cyprus was added to her dominion. But her military power had been weakened by the employment of Greek mercenaries, and in 525 B.C. she fell a prey to the invading army of the Persian king, Cambyses.

31. Fall of Egypt.—After a subjection of over one hundred years to the Persian kings, a revolt broke out, an Egyptian seized the throne, and for a period of seventy-five years Egypt had native rulers—those of the 30th dynasty. The restored Persian dominion, forming the 31st dynasty, lasted less than twenty years. The cruelties practiced by the last Persian king were so

grievous that when Alexander the Great reached Egypt in 332 B.C., she gladly submitted to him.



GATEWAY AT KARNAK

Built by Ptolemy Euergetes I (247-222 B.C.). [From a special photograph.]

32. Subsequent History.—1. The history of Egypt as a nation ends with the close of the 30th dynasty, about 350 B.C.

2. On the death of Alexander, 323 B.C., his empire was divided among his generals. Egypt fell into the hands of Ptolemy, surnamed Soter. His successors were



A MODERN EGYPTIAN VILLAGE
[From a special photograph.]

called Ptolemies, as the ancient kings had been called Pharaohs. Egypt is now a Turkish province, whose revenues are practically in the hands of the English.

Government and Religion

33. The King as a Divinity.—The government and the religion of the ancient Egyptians were so closely related that they are best considered together. In fact, they were one; the king or Pharaoh was regarded as a god, by virtue of his descent from Ra, the sun-god; and his

decrees possessed divine authority. He had, it was said, the body of a man and the soul of a god. The gods could be addressed only through him as a mediator between them and man, and as the people depended upon the favor of the gods for their harvests and for success in every enterprise, the power he exercised over his subjects was practically without limit. He was the high priest of the nation. "Private individuals had recourse to his intercession, when they asked some favor from on high; as, however, it was impossible for every sacrifice to pass actually through his hands, the celebrating priest proclaimed that it was the king who made the offering, and, the declaration being accepted in lieu of the act, the king was thus regarded as really officiating." The Pharaohs often resorted to the temples to make inquiries of the gods, as the Greeks went to the oracles at Delphi.

34. The King as a Ruler.—The king regulated, through his officers, the assessment and collection of taxes, which were payable in the commodities produced by those who were taxed, and amounted nominally to one-tenth of the gross amount produced. He settled lawsuits between towns; gave audiences to people of all ranks; took chief command of the army; and ruled with no check upon the exercise of an arbitrary will except the obligation to deal justly, imposed upon him by the gods, and the fear of an uprising of the nobles, some of whom also claimed divine origin. As in Germany, France,

England and other countries of a later period, the king was the head of a feudal system.



HORUS

This conception of the god as a young warrior with a hawk's head is known as the Horus Harmachis. He was so worshiped at Heliopolis.

35. The Feudal System.—All the land in Egypt belonged to the king. About half of the country was cultivated directly for the king's benefit. The other half was parceled out among the great nobles, who ruled as sovereigns in their domains, on condition of rendering military service when required, and a fixed tribute in cattle, grain, cloth, oils or liquors. The soldiers, who were maintained by the lords of the soil, had each about seven acres of land which they cultivated in time of peace. The nobles lived in fortified houses, just as the barons of Europe occupied castles; each administered justice in his own fief, and from his ruling there was no appeal.

36. The Priesthood.—The reigning Pharaoh was high priest *ex officio*. The feudal lords were bishops (to borrow a word from the Christian church), each in his own domain. They supervised the worship practiced in the temples on their lands, and their ordinary incomes were increased by a share of the offerings made by worshippers. Subordinate religious duties were performed by professional priests, whose status varied according to

the gods they served and the provinces in which they were located. They were exempt from taxes, from military service, and from forced labor.

37. Mythology.—1. “Nearly every illustration in the works of Egyptologists brings before us the figure of some deity receiving with an impassive countenance the prayers and offerings of a worshiper. One would think the country had been inhabited for the most part by gods, and contained just sufficient men and animals to satisfy the requirements of their worship. On penetrating into this mysterious world, we are confronted by an actual rabble of gods, each one of whom has always possessed but a limited and almost unconscious existence. They severally represented a function, a moment in the life of man or of the universe.”¹

2. One god or goddess was identified with the ripe ear or the grain of wheat; another was found at the child's cradle at the moment of birth; a third presided over the naming of the infant; certain genii opened the gates of Hades, etc. In the most prevalent system of belief, the supreme deity was Ptah, the creator. Ra and Osiris were sun-gods, and Isis, who was the sister and wife of Osiris, was a moon-goddess. Horus was the son of Isis, his birth being miraculous. Set was a malevolent god, and his function was to spread disaster over the earth.

3. The gods were dependent upon the gifts of mortals.

¹ Maspero's *Dawn of Civilization*.

They dispensed happiness, health and vigor. To those who made them large offerings and instituted pious



THE RAMESSEUM

A temple to the god Ammon, built by Rameses II at Thebes. [From a special photograph.]

foundations, they granted special favors, inspiring them with strength to overcome their enemies. "They even came down from heaven to assist in battle, and every great encounter of armies involved an invisible struggle among the immortals." The gods on the victorious side received a portion of the spoil, the temples of the vanquished party were stripped of their treasure and their priests reduced to slavery. Every Egyptian, therefore, sought to maintain the good will of the gods.

4. "Pains were taken to embellish their temples

with obelisks, colossi, altars and bas-reliefs, . . . daily gifts were brought of every kind—animals which were sacrificed on the spot, bread, flowers, fruit, drinks, perfumes, cloths, vases, jewels and bars of gold and silver.”

38. Morality.—Truth and justice were inculcated by the priests in the name of the gods. A female divinity, Mant, was the goddess of truth. Unrighteousness and inhumanity were punished; family virtues were held in high regard; great care was taken to surround children with good influences; women, and particularly mothers, were highly respected; and all classes of society, from the king to the serf, were held to a strict accountability. In practice, the moral code was constantly violated by those who believed they could evade punishment or purchase immunity from it.

39. The Future Life.—1. The Egyptians believed that the existence of the soul after death depended upon the preservation of the body. If buried in ground that was overflowed by the Nile, the body was disintegrated and washed away, and thereupon the soul died a second death, from which there was no revival. This belief led to the practice of embalming bodies and of entombing them in high and sandy hills, where the dry air and soil acted as a preservative. To prevent the soul of the embalmed body—or *mummy*—from wandering over the earth and visiting his earthly habitations and friends in search of food, gazelles and oxen were

sacrificed at the tomb, and vessels of water, beer and wine were placed near.

2. A soul that had belonged to a true follower of Osiris might undertake a journey to the paradise of that god. A papyrus placed with the mummy in his coffin contained the necessary passwords and directions for the journey. He reached his goal if he obeyed literally the prescribed directions. Climbing the western hills, he entered upon the desert, where some bird or insect guided him. A goddess emerged from a sycamore and presented him a dish of fruit. Accepting this, he became the guest of the goddess and could never retrace his steps without special permission.

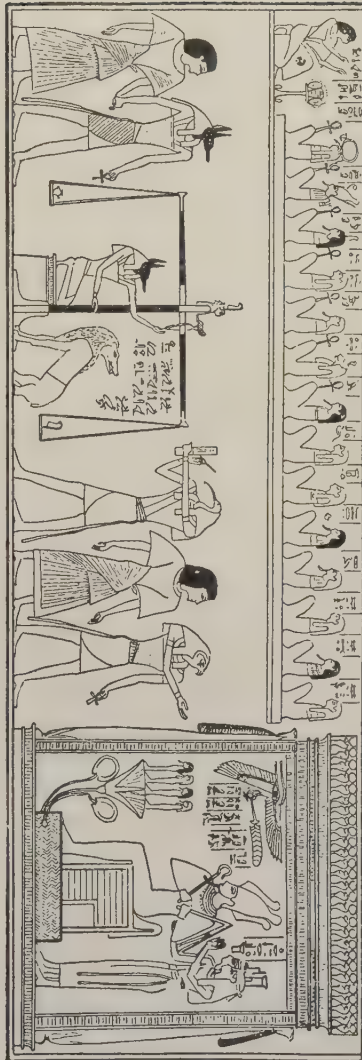
3. Beyond the sycamore were lands of terror infested by serpents and ferocious beasts and intersected by ponds and marshes. Ignorant or weak souls perished before they were half through this portion of their journey. On the other hand, the wise and full-armed soul was able to fight his way, step by step, aided by friendly divinities, until he ascended the mountains which surround the world. Here, if he could answer the questions propounded by the god who plied the oars, he entered a ferry and was carried to the farther shore. There he was met by officials of the court of Osiris, and conducted by them to the hall of judgment.

40. Judgment of the Dead.—1. The soul was conducted through the judgment hall to the throne of Osiris, where, in the presence of the god and forty-two jurors, he

pleaded his case.
 "Hail to thee, great
 god! I have not
 committed iniquity
 against men! I have
 not oppressed the
 poor! I have not
 defaulted! I have
 not caused the slave
 to be ill-treated by
 his master! I have
 not starved or assassinated any man! I have not committed treason, or stolen temple supplies, or curtailed the sacred revenues, or used false weights, or taken the birds and fish belonging to the gods! I am pure! There is no crime against me! Deliver me from the wrath of the gods!"

2. In the meantime, the heart of

"WEIGHING OF THE HEART IN THE HALL OF OSIRIS"
 A judgment scene. [From the British Museum Papyrus.]



the deceased had been weighed in magic scales. If the result was favorable, Thoth, son of Osiris, proclaimed: "The heart of this mortal hath been weighed and found true. . . . No trace of earthly impurity hath been found. . . . Let him be as one of those favorites who follow thee."

3. As soon as he was judged, the deceased entered upon his heavenly life. He received a house, gardens and supplies of food. If he was a farm laborer, artisan or slave, he was released from the old routine of unending toil. The heavenly life was like that upon earth, but divested of all suffering and filled with delightful occupations. If the deceased was found incorrigibly wicked, he was devoured by a monster. If there was any prospect of reformation, his soul entered the body of some animal, where, if his conduct won the favor of the gods, his soul was permitted to transmigrate into higher animals, and finally undergo another earthly probation in the body of a human being. .

41. Animal Worship.—1. Many of the gods were supposed to manifest themselves in the form of some animal. Ptah appeared in the sacred bull called Apis, by some regarded as the incarnation of Osiris. Apis lived in a magnificent temple in Memphis. He was consulted upon all the important affairs of life, and gave his answers through the priests who presided over his worship. When an Apis died, Osiris at once entered the body of a newly-born calf, and the worship of the god was dis-

turbed until the discovery of the sacred calf. When Osiris thus entered a new body, he was thought to set



"PROCESSION OF THE ROYAL BULL APIS"

[From the painting by F. A. Bridgman, Corcoran Art Gallery, Washington.]

his seal upon the animal's skin, in the shape of a flying bird. This was probably branded upon the calf by the priests or their confederates.

2. Other gods manifested themselves in the ram, the crocodile, and other animals. At the death of any of these gods, their bodies were embalmed at an enormous expense and buried with impressive ceremonies.

3. Besides these incarnations of various gods, many other animals were worshiped as emblems of deity. Among such animals were the hawk, the asp, the cat, the ape and the ibis. Dogs, beetles, frogs, jackals and certain vegetables were regarded with reverence. It is said that the conquest of Egypt by the Persian king was made more easy by his causing a skirmish line of cats to

precede his army. The Egyptians retreated before the cats, because to kill one of them was an offense punishable by death.

Education; Science; and Art

42. Primary Education.—1. For the first four years all children remained with the mother. But from that age the instruction of the boys, to whom most attention was



THE VOCAL MEMNON

Colossus of Amen-hotep III, a king of the eighteenth dynasty.
A statue at Thebes once believed to emit sounds at sunrise. [From a special photograph.]

given, was in the hands of the fathers. In a book written about five thousand years ago, the following precepts are given for a father to employ in the instruction of his son: "Be not proud of thine own learning, but be willing to learn from all. Treat a venerable wise man with respect, but correct thine equal when he maintains a wrong

opinion. Be not proud of earthly riches, for they come to thee from God without thy help. Calumnies should

never be repeated. Keep a contented countenance, and behave to thy superiors with proper respect, then shalt thou receive that which is the highest reward to a wise man; the princes who hear thee shall say: 'How beautiful are the words which proceed out of his mouth!'"

2. The instruction given in the home related mainly to manners and morals. To illustrate the uniform character of Egyptian ideas from age to age, an extract is given from



COLOSSAL STATUE OF RAMESES AT MEMPHIS

With the crown which now lies on the ground at the head, it was $31\frac{1}{2}$ feet high.
[From a special photograph.]

a book of advice to boys written fifteen hundred years later than the above: "Be industrious, let your eyes be open lest you become a beggar; for the man that is idle cometh not to honor. Do not go into the house of another

uninvited; if he bids you enter you are honored. When you go into a neighbor's house do not look around. If you see anything, be silent about it, for to tell others about it is a crime worthy of death. Do not talk too much, for a man of many words is not respected. Before all things, guard your speech, for a man's ruin lies in his tongue. Man's body is a storehouse, full of all manner of answers; choose the right one and express it well, and let the wrong answer remain imprisoned in your body. Behave well at meals, and be not greedy. Do not eat bread while another stands near, unless you share with him. One is poor, another is rich, but the generous shall always have bread. He that was rich last year may be a vagrant this year. Do not sit while an older person or one who holds a higher office stands."

3. As a rule the children of the common people were taught to read and write, but their regular instruction went no further.

43. School Education.—1. The Egyptians, like modern peoples, valued learning mainly because of the superiority which learned men possess over the unlearned. One who was diligent in his studies might become a scribe, or clerk, as we would call him, in the civil service. A scribe was exempt from military service, and might, by diligence, fidelity and the exercise of cleverness, attain to high office.

2. A boy intended for the career of scribe was sent to the school of the priests when quite young. Here, even

if he was of low rank, he was classified with the children of nobles. Pupils were not, as in our graded schools, passed from teacher to teacher, but they had the same teacher throughout their course. The discipline in school was exacting. At an early morning hour, a tutor came to the pupil's bed and, shaking him roughly, bade him arise, dress himself and begin his study. Lesson time continued all the forenoon, and when the hour of noon was announced, the boys left the school with joyful shouts. The food for the children—three rolls of bread with beer—was brought to them from home by their mothers. Though their food was scant, their floggings were generous. An educational maxim was: "The youth has a back, and when it is beaten he is studious and obedient." Teachers might employ severer punishments than whipping. An old papyrus has the following, written by a man to his former teacher: "You made me work hard when I was your pupil. Do you remember when you put me in the lock-up, bound hand and foot; and when you sentenced me to three months in the temple prison?"¹

3. The admonitions constantly addressed to Egyptian schoolboys might, with little modification, be supposed to proceed from a parent or teacher in Illinois or Georgia: "If you are lazy you must be whipped. If you spend your time in wishing, you will never amount to anything. Attend to your books and take advice from those who

¹ Quotations from papyri in this section are rendered into twentieth century schoolboy diction. The author is indebted to Erman's *Life in Ancient Egypt* for much of the material used in this section.

know more than you. Be strong and active in your daily work. If you wish to be happy, do as I say."

44. Arithmetic and Geometry.—While the ancient Egyptians did not know geometry and arithmetic as exact sciences, they possessed sufficient practical knowledge of them to satisfy the requirements of their simple life. The elements of both were taught in the schools. The former was important because of the necessity of making annual surveys to reestablish land boundaries obliterated in the inundations of the Nile.

45. Writing; Hieroglyphics.¹—The Egyptians considered writing the foundation of all education. "They



CARTOUCH OF
RAMESES II
The royal name in hieroglyphics within the cartouch.

believed it to have been an invention of the god Thoth, who had taught it to the inhabitants of the Nile valley. In fact, though hieroglyphics may not have been invented by an Egyptian god, they were an Egyptian invention, and one of which that nation had every reason to be proud. For, in spite of its complexity, the Egyptian is one of the best and the easiest to be read of all the various kinds of writing that have ever been current in the world. The form which we find in historical times is certainly

¹ The literal meaning of the word *hieroglyphics* is *sacred carvings*. The Greeks applied this name to the inscriptions they found carved on Egyptian monuments, because they supposed them to be of a sacred character and to have been inscribed on the monuments by the priests.

not the original one. It is now pretty well proved that the most ancient hieroglyphic writing was purely pho-

<i>âr</i> There	<i>ementuf</i> were once	<i>xertu</i> on a time	<i>sen</i> brothers	<i>sen</i> two [the children]	

<i>en</i> of	<i>uā</i> one	<i>muβet</i> mother	<i>en</i> and of

<i>uā</i> one	<i>âtj</i> father;	<i>Ānpu</i> Anubis	<i>ren</i> was the name

<i>pa</i> of the	<i>āa</i> elder,	<i>āu</i> was	<i>Batau</i> Bata	

<i>ren</i> the name	<i>pa</i> of the	<i>šerāu</i> younger.	

EXTRACT FROM THE TALE OF THE TWO BROTHERS

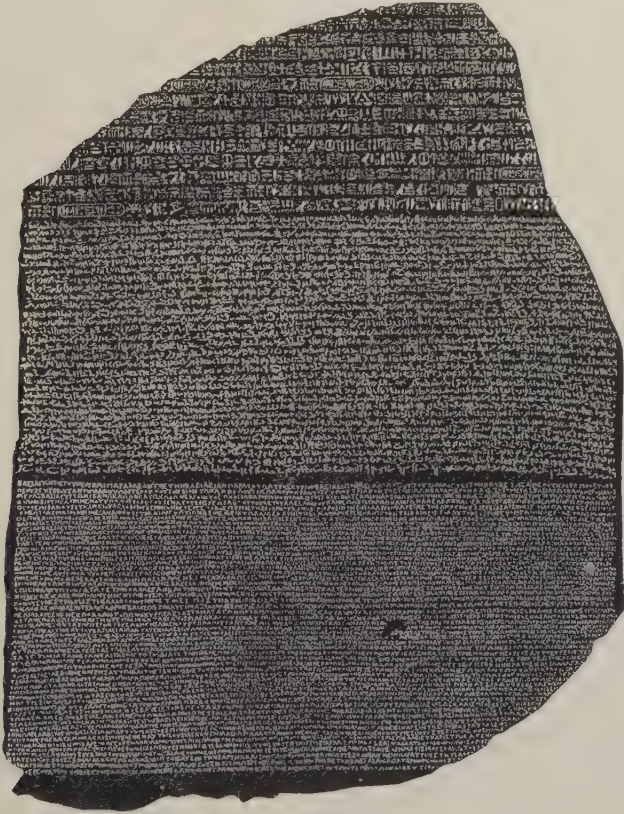
Below the hieroglyphics are given the phonetic spelling and the translation. In this tale is the germ of the Cinderella story. [From the Orbiney Papyrus.]

netic. . . . As a rule only the consonants of the words were written: thus, *chodel*, to kill, was written *chdl*." But "the Egyptians were not content with this simple

system—even in prehistoric times they developed it in quite a peculiar manner.” They introduced symbols in the place of words made up of consonants. For example, “to express the word lute (*nefer*), the three letters *n f r* would rightly be necessary, but for simplicity they drew the lute,” which could be done with four strokes. The reader thus knew exactly what the word meant. A great number of the picture signs being introduced into the writing gave the hieroglyphics their peculiar character. There were, however, many words which could not be drawn, e.g., *good*, *son*, *to go out*; they therefore substituted words with a similar sound which could be easily drawn. “In order to write *nofer*, good, they had recourse to the picture of a lute—*nefer*; *sa*, the son, was represented by the picture of a goose—*sa*; for *per*, to go out, they made a picture of a house—*per*,” so that many pictures lost their primitive signification. The hieroglyphic writings would to-day have been unintelligible had the key to them not been discovered at the close of the eighteenth century.

46. The Rosetta Stone.—In the month of August, 1799, a French artillery officer, in digging at Rosetta, near the western mouth of the Nile, for the purpose of throwing up fortifications, found a large stone marked with strange characters. After the stone was cleaned it was found to contain three inscriptions: one at the top in hieroglyphics, another below in the common language of the people (called *enchorial* by the Egyptians and *demotic* by the

Greeks), and a third one under the others in the Greek language. This stone is now in the British Museum.



THE ROSETTA STONE
Original in the British Museum.

European scholars easily read the record in Greek, which was an account of honors paid to Ptolemy Epiphanes, a king of Egypt who flourished about 196 B.C. The Greek

inscription further declared that the record was to be engraved on a tablet of hard stone in hieroglyphic, enchorial and Greek characters. Here, at last, was a key to the treasures of Egyptian history and to accounts of Egyptian life, which had for thousands of years been spread before the eyes of scholars on monuments and papyrus rolls, but had mocked at the efforts of archaeologists.

47. Astronomy; the Calendar.—As in the clear Egyptian sky the stars are very bright, the people of the Nile valley observed them systematically in early ages and created a rude science of astronomy. The problem of dividing time in accordance with the course of the sun into periods of about $365\frac{1}{4}$ days, and again in accordance with the course of the moon into periods of about $29\frac{1}{2}$ days, was solved by the Egyptians in so satisfactory a manner that their solution is the basis of our calendar.

48. Medicine.—The doctors had little knowledge of anatomy. Among the medicines in popular use were lizards' blood, pigs' teeth, putrid meat and the moisture from pigs' ears. Physicians furnished cosmetics, cleared houses of fleas and mice, and attempted to cure the sick. It is a remarkable fact that the modern Egyptian employs many of the remedies which were supposed to cure his ancestors as early as the year 3000 B.C.

49. Drawing; Painting; Sculpture.—1. The paintings on the walls of tombs and temples in Egypt were of three kinds: Some were outlined with color; others sunk below the surface (intaglio); and others in bas-relief. The art of

drawing was ruled by fashion, and the way in which the human figure was treated appears very strange to us. In the endeavor to show every part of the body in profile, the artist designed most incongruous figures. Usually the arms, the legs and the feet are in profile, while the eye is in full face; the shoulders are given in front view, but the wrist is in profile; and the chest and lower part of the body share both positions. When one arm or foot is advanced it is always the one farther from the spectator. Painters had no knowledge of perspective, but their pictures have one conspicuous merit, the clearness of the drawing. The purpose of Egyptian art was to convey facts, not to appeal to the imagination.

2. Sculpture in Egypt was, broadly speaking, employed in two classes of works, portrait statues for the worship of the deceased, and statues of gods, kings and sacred animals, for the decoration of temples. In both cases the figures are in solemn, formal positions. The statues show technical skill in the sculptor rather than the spirit of the artist. The two colossal figures of Amen-hoter III at Thebes are hewn each from a single block of granite and are forty-seven feet in height. Avenues of sphinxes—statues with a lion's body and a man's head—were often laid out in front of the palaces and temples.

50. Architecture.—1. The distinguishing characteristics of Egyptian architecture are vastness and sublimity. The simplest form of pillar in common use resembled the Doric column. The pillar is either eight or sixteen sided,

with base and abacus, but no capital. The decoration of the pillars may be traced to the universal love for flowers. The bud pillar represented lotus stalks bound together, their buds forming the capital. The flower



AVENUE OF SPHINXES

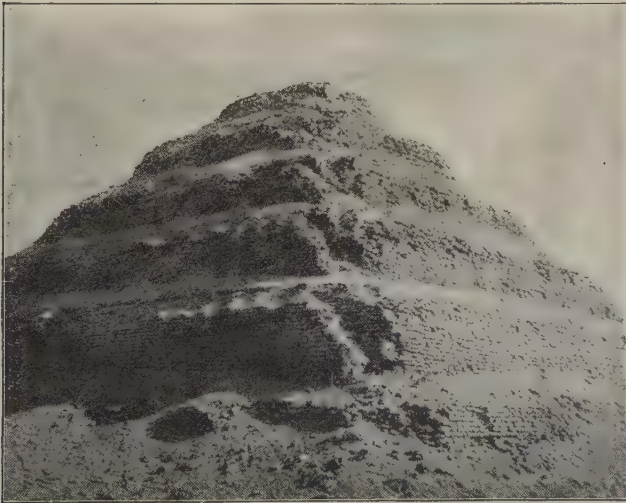
From the Temple of Karnak to the River Nile. [From a special photograph.]

pillar represents the calyx of a large, gay flower placed as a capital on a round shaft. In the later architecture merely the general scheme of this idea is retained, the details being often worked out in a different style of ornamentation.

2. In strong contrast with the magnificence and durability of the temples and palaces were the simplicity, the small dimensions and the perishable nature of the ordinary dwelling houses. The latter were made of Nile mud something like the adobe buildings of New Mexico.

Laborers lived in mud huts having a single room. The well-to-do citizen built a house consisting of a small court with a few rooms at the back, and a flight of steps leading up to the flat roof. The great lord had a house for himself, another for his wife, a third for a kitchen, and others for reception hall, provision house and servants' quarters.

51. Pyramids.—These immense structures, nearly seventy in number, stretch along the west side of the Nile



THE OLDEST PYRAMID IN EGYPT

The Step-Pyramid at Sakhara, the tomb of Zoser, the second king of the third dynasty.
[From a special photograph.]

for seventy miles south from Memphis. Their situation on the western border of the Nile is due to the belief that the abode of spirits was in the west, the land of

sunset and darkness. They were built by the kings as resting places for their bodies. The Great Pyramid—one of a group of three at Gizeh—covers thirteen acres, and contains 90,000,000 cubic feet of masonry, weighing about 6,316,000 tons. The passages to the vaults which contained the royal mummies were artfully concealed, owing to the belief that the soul of the deceased would perish if his body were destroyed.

52. Temples.—1. Every Egyptian god had his house or temple, in which he lived and in which festivals were held in his honor. Some of the most ancient ones were mere hovels of wood. Those temples, however, which belong to the period of the New Empire (1653–527 B.C.) were massive structures elaborately planned, built of stone, ornamented in the most profuse manner with pillars, columns, paintings and statuary. The approach to the sanctuary was usually by a paved road a mile and a quarter in length, with sphinxes on either side. One or more pylons (gates or vestibules) stood in front of the temple. Beyond the pylon was the great court, surrounded by a colonnade of massive pillars, and beyond that the hypostyle hall, a gigantic hall supported by pillars. The festivals were celebrated in the columned court and the hypostyle hall. The god dwelt in the central one of three dark chapels situated behind, and the two adjoining rooms were occupied by his wife and son.

2. **KARNAK.**—"For a period of three thousand years, from the twelfth dynasty to the last of the Ptolemies,

temple after temple was erected at Karnak. Everywhere the eye lights on miracles of workmanship; but the glory



ENTRANCE TO THE TEMPLE OF MEDÎNET HÂBÛ, THEBES
[From a special photograph.]

of this architectural museum is the chamber of colonnades, or 'hypostyle,' constructed in the reign of Seti I" (Section 28, 2). "It is the largest work of the kind in Egypt,

one of those stupendous monuments which the memory instinctively conjures up when the mind passes in survey the great masterpieces of human genius. The ceiling of this chamber, which is no less than 76 feet high in the central nave, is supported by 134 columns, of which those



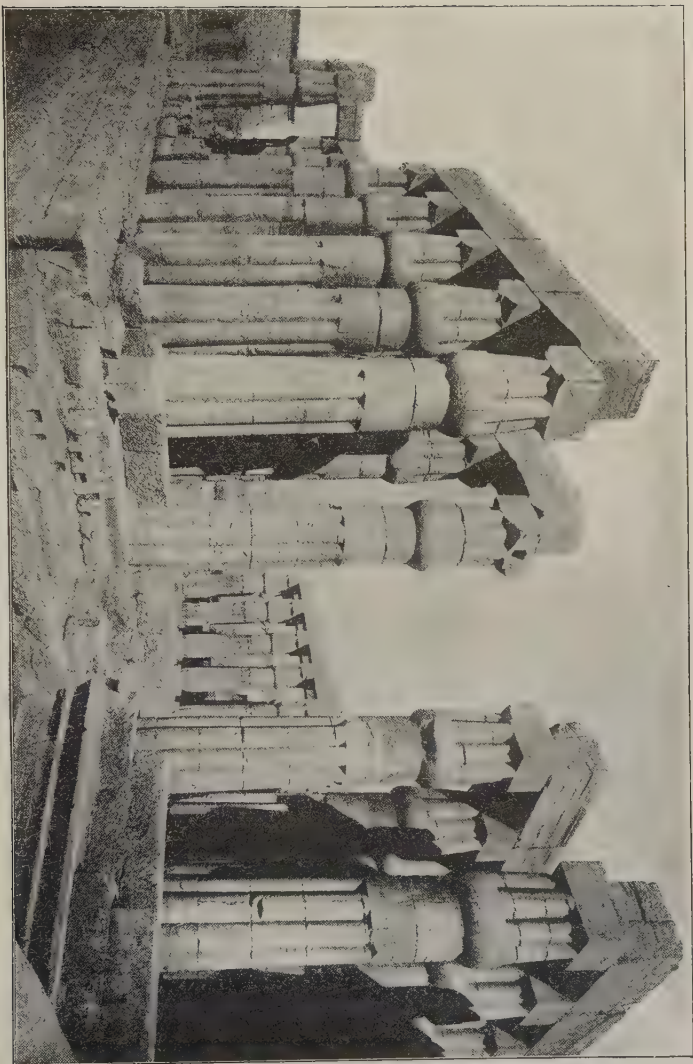
IN THE GREAT COURT OF THE TEMPLE OF AMMON
AT KARNAK

The Great Court is the work of Shishak, a king of Egypt in the days of Solomon and Rehoboam. Of its great columns, only the one remains standing. [From a special photograph.]

in the middle row have a diameter of more than ten feet. All are covered with painting and sculptures in intaglio, as are also the walls, and amongst the bas-reliefs there are some of the greatest historical importance, representing the victories of the Pharaohs.”¹

3. The decoration of the temples was in keeping with their religious character. The walls and pillars were generally covered with representations of the gods, often brilliant with coloring that remains to this day. Within

¹ *The Earth and Its Inhabitants.* Reclus.



LOTUS COLUMNS IN THE TEMPLE OF LUXOR
[From a photograph.]

the temple grounds were storehouses, dwellings for the priests and other buildings. The temple grounds covered large areas, those of middle Karnak comprising about fifty-seven acres.

53. Palaces.—The palace in which an Egyptian king resided was not only the dwelling-place of a god, but also the seat of government, the heart of the country. Each palace had two parts, an audience chamber and an inner part sacred as the residence of the Pharaoh. The Egyptian king had several palaces in the different towns of his kingdom; Rameses II and Rameses III made for themselves splendid palaces in the temples at Thebes. The multitude of officers and dependents which formed the king's court needed a city for its residence. Each capital, therefore, had a royal quarter. On an ancient papyrus is found a description of Rameses II, seated in his audience hall on a throne of gold, deliberating with his counselors in regard to the construction of a cistern in the desert for the miners who were going to the gold mines. The roofs of the audience halls were supported by long rows of tall columns, carved out of rare woods and painted with bright colors. The doors of these halls were inlaid with gold and silver, and incrustured with malachite or lapis-lazuli.

Social Conditions; Arts; Commerce

54. Classes.—1. In India, intermarriage between castes was forbidden. Certain occupations were forbidden to

the members of particular castes, and children could never become members of a caste to which their parents did not belong. These conditions did not prevail in Egypt as rigidly as in India; still, Egyptian society was divided by definite lines which separated the different ranks of people. Three general classes were recognized: priests, the custodians of wealth, learning and authority; soldiers, next lower in rank to the priests; commoners, who could seldom hope to rise higher than the condition in which they were born. Of the commoners, farmers and boatmen stood highest, mechanics and tradespeople next, and common laborers lowest. Slaves were still lower, and were not recognized as a social class.

2. The priestly class were not limited to religious offices. Their status would be better indicated if they were called the learned class, for they engaged in the practice of many different occupations and professions. Soldiers and priests were exempt from taxation, and members of the soldier class might, by the display of superior merit, aspire to membership in the priesthood.

55. Condition of the Common People.—1. The king and nobles had nilometers¹ which enabled them to measure, each season, the extent to which the Nile had overflowed the land and, consequently, the amount of tax they would be able to wring out of the people. If in an unfavorable year, the tax levied was less than the customary one—

¹ "Every temple had its well, which served as a nilometer."—Maspero.

tenth,¹ it was because it was known to be impossible to extort a larger amount. From various papyri, we learn of the burden imposed upon the farmer by the exaction of tithes on the gross amount of the harvest. "Worms have destroyed half the wheat, and the hippopotami



WATER CARRIERS IN EGYPT

With such skin bottles as were used in antiquity. [From a special photograph.]

have eaten the rest; there are swarms of rats in the fields, the grasshoppers alight there, the cattle devour, the little birds pilfer, and if the farmer lose sight for an instant of what remains upon the ground, it is carried off by robbers; the team has died at the plow. It is then the scribe appears to levy the tithe. The cultivator,

¹ The tax on cultivated land was the same from year to year and was fixed at one-tenth of an average crop.

unable to pay, is bound and flung into the canal and his wife and children are put into chains; the neighbors, meantime, leave him and fly to save their grain." When the farmer had nothing to give, he and his family were compelled to work out the tax in forced labor.

2. To add to the burden of taxation, the freemen of a district were compelled to cultivate the lands of the great lords, their own crops being often ruined by neglect at critical seasons. The man of the people had no incentive to lay up for the future, when he knew that his cattle might be confiscated, or he himself, his wife and children imprisoned, without his having power to resent it.

56. Woman.—In ancient Egypt, as a rule, one woman was the recognized wife and mistress of the house; at the same time, a man might have other wives if he could afford the means to maintain them. However, polygamy was rarely practiced except in the royal households. The relations between husband and wife appear to have been those of affection and fidelity. The old papyri praise the wife who is honored by her husband, and declare him to be wise who makes a home and loves his wife.

57. Papyrus; Weaving.—1. The character of the mechanical arts of a country is largely determined by the materials it produces. One of the most useful productions of Egypt was the papyrus reed, which grew in every marsh. It was the material used in making boats,

mats, rope, sandals and many other useful articles usually made of wood. But its most valuable use was



WATER CARRIER SPINNING

In a manner unchanged for centuries. [From a recent special photograph.]

in the manufacture of paper, an article which has since improved in quality but has retained the name, slightly modified (papyrus, papyr, paper), by which it was known thousands of years ago. To make paper, the stem of the plant was split into thin, flat strips of the required length. These were laid side by side and covered with another layer

placed crosswise. The two layers were then subjected to pressure which caused them to cohere and form a firm, smooth surface. For a book, the sheets were pasted together so as to form one long sheet, which was rolled up for preservation when it had been covered with writing.

2. Important industries were the culture and preparation of flax, spinning and weaving. While the methods employed were crude, yet some of their finest linen, still preserved, is almost equal in quality, smoothness and softness to the cloths of the twentieth century.

58. Pottery; Metals; Quarries.—1. Owing to the abundance of clay in all parts of Egypt, the potter's art was particularly favored, and was practiced from the earliest ages. Pots, bottles and bowls were made, but with no ornament except a few lines of paint. Modern artisans have not yet been able to reach the excellence of the ancient Egyptians in the manufacture of beads, vases, bowls, tiles, statuettes and other articles in faience, a kind of glazed earthenware. A small vase bearing the name of Thothmes III, and now in the British Museum, shows that the manufacture of glass was carried on at least sixteen centuries before the beginning of the Christian era. The sacred scarabs (beetles) were reproduced in glass, with linings so delicate that modern experts think that magnifying glasses were used in their manufacture. Processes for cutting and grinding glass, similar to those patented quite recently among us as a new discovery, were well known to the Egyptians.

2. The arts of melting, forging, soldering, and chasing of metals were extensively practiced and most highly developed. Most tools were made of bronze, but iron was also used. A statuette of Rameses II is perhaps the

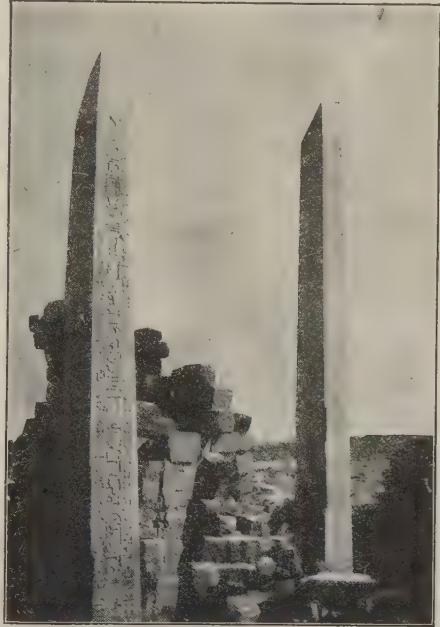
oldest bronze object now in existence. "The great skill of the Egyptian goldsmiths is proved in the most conclusive manner by the wonderful jewels found on the body of one of the queens of the New Empire; these jewels are now among the treasures at Gizeh. The fineness of the gold work and the splendid coloring of the enamels, are as admirable as the tasteful forms."¹ The Egyptians employed silver to a very limited extent in the making of ornaments. It was to them a more precious metal than gold, owing to the difficulty in procuring it. Their silver was imported from Cilicia; their gold came from Nubia and from the mountainous region east of the Nile; their copper mines were in the mountains on the west side of the Sinai peninsula, where the ore is still obtained in small quantities.

3. The construction of the innumerable temples, palaces, pyramids and statues of ancient Egypt required immense quantities of stone. The fine white limestone, such as was used for the better monuments and pyramids and for many statues, was brought from the great quarries of Terofu, now called Torrah. They were nearly opposite Memphis, that is, about fifteen miles up the Nile from Cairo.

4. In the Memphite period, alabaster was obtained from quarries situated in the mountains a little south of Terofu. Sandstone, which was valued as the least destructible building material, was obtained on the pla-

¹ Erman's *Life in Ancient Egypt*.

teau of Silsile, forty-four miles below Assuan. Assuan, opposite the island of Elephantine, is the ancient Syene. The old city gave the name of syenite to the beautiful red granite quarried there. In quarrying, holes about six inches apart were drilled and into them wedges were driven. On being moistened these wedges swelled and split the rock. The same process is still employed. In all the Egyptian ruins are found immense blocks of this syenite. From it were



THE TWO OBELISKS STILL STANDING IN THE
GREAT TEMPLE AT KARNAK
[From a special photograph.]

made the great obelisks and the gigantic statues that crowd the ruins of the whole country. A beautiful black granite was obtained from the desert between the Nile and the Red Sea.

59. Traffic and Trade.—1. There were only two words in the ancient language of Egypt which signified to travel. One of these words meant *to go up stream* or

southward, and the other, *to go down stream or northward*. The art of boat-building was developed early. The oldest form of boat was made of papyrus reed and is still used in the Soudan. Larger boats were made of acacia wood. Persons of high rank traveled in long boats propelled by sails and by twenty-four rowers. Vessels intended for carrying heavy cargoes were often towed by men walking on the river banks or by rowers in other boats. Speaking trumpets were used by the pilots of large boats in giving orders to the crew. The immense blocks of stone quarried at Syene and elsewhere were transported by boats. Secondary means of transportation were the donkey sedan chair, the ox wagon and the two-wheeled carriage drawn by horses or mules.

2. Trade was mainly confined to barter in the retail store or bazaar. Buyers gave ornaments, sandals, fans, cloth, glassware or farm produce in exchange for provisions and other necessities and luxuries. From Arabia and other countries a number of articles were imported in limited quantities, as carriages, weapons, such musical instruments as the lyre and the flute, vessels of silver and gold, beer, wine, oil and incense.

SUGGESTIVE QUESTIONS

Section 26. What is the meaning of the statement that during the period of the twelfth dynasty "Egyptian civilization reached a high state of perfection"?

Section 28, 3. What French engineer is referred to in the footnote? With what other great canal is the name of this engineer associated?

Section 35 What good and what evil features can you see in the Egyptian feudal system? Give a reason for your opinion.

Section 37, 3-4. Is there anything here to suggest the human origin of the belief of the people relating to the gods?

Section 38. Mention anything you can find analogous to the Egyptian moral code in the sacred writings of other peoples.

Section 42, 1. What other precepts or proverbs like those mentioned in this paragraph can you quote?

Section 43, 1. John Ruskin in his *Sesame and Lilies* gives as a motive for reading well-chosen books, that it leads to the possession of power over the illiterate—that the well-read person becomes a kind of king or leader. How does this idea compare with the Egyptian estimate of the value of an education?

Section 59. State what progress has been made since the days of ancient Egypt in transportation of freight, in traveling, and in facilities for trade.

REFERENCES

1. In the *Atlantic Monthly* for October, 1900, may be found an interesting sketch of the discoveries of the remains of the first three Egyptian dynasties.

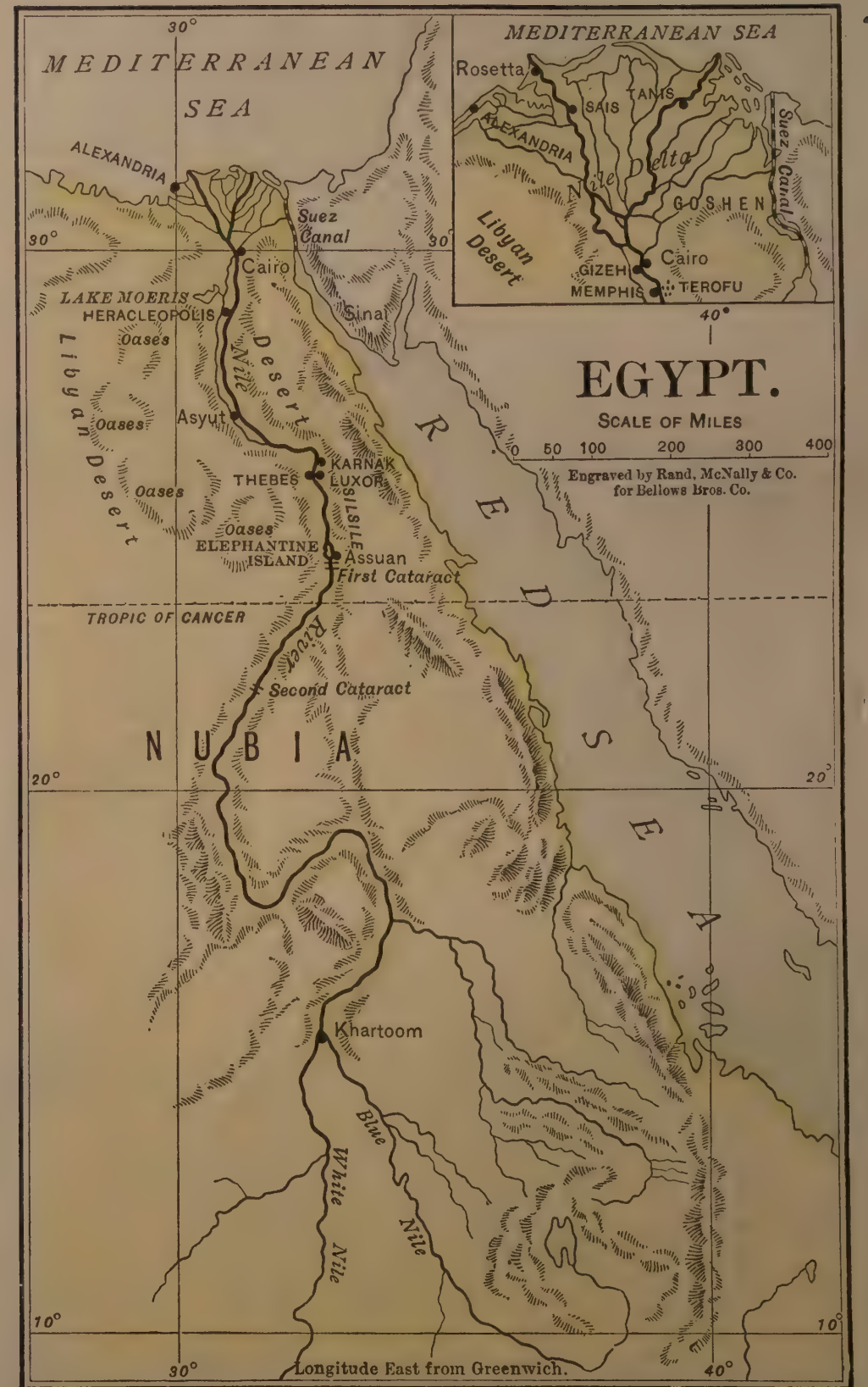
2. For suggestive extracts from the original sources of Egyptian literature and history, read Sheldon's *General History*, pp. 10-15, also West's *Ancient History*, pp. 35-38.

3. *Uarda*, by Georg Ebers, is an interesting novel, dealing with the time of Rameses II; and *Hypatia*, by Charles Kingsley, gives an interesting picture of Alexandria in the fifth century A.D.

CHRONOLOGICAL SUMMARY

	B.C.
History of Egypt begins.....	about 8000
Menes founded Memphis.....	3892
Pyramid Dynasty began.....	3124
Hyksos or Shepherd kings conquer Egypt.....	2100
Hyksos expelled.....	1590
Seti I.....	1400
Rameses II, the Great.....	1370
Exodus of the Israelites.....	1300
Psammeticus I.....	653
Necho II.....	610
Conquest of Egypt by Cambyses.....	525

	B.C.
Revolt from Persia	487
Conquest of the last Egyptian king	342
Conquest of Egypt by Alexander	332
The rule of the Great Ptolemies began	323
Cleopatra, widow of Ptolemy XIII, died, and Egypt became a Roman province under Augustus	A.D.
Cæsar	30
Egypt was conquered by the Arabs	640
Cairo was built	970



CHAPTER II

CHINA

SUGGESTIONS FOR STUDY.—To obtain an idea of the relative size of China, draw a line $5\frac{5}{8}$ inches long; place a capital A at the left end; on this line, $\frac{1}{16}$ of an inch from B, place C; take a point $4\frac{1}{16}$ inches to the left of B and call it D. The line AB represents the area of the Chinese Empire; DB, that of the United States, including Alaska; and CB, that of Illinois.

Read encyclopedia articles on Susiana (Susa), Kalmucks, China (Great Wall), Confucius, Buddhism, Taoism, Lao-Tze, Marco Polo and Mercius.

Find in the dictionary the meaning and derivation of the following words: nomadic, pastoral, divination, filial, piety, civilization, epitomize.

60. The Country.—The original Chinese Empire, China proper, extended from the coast westward to the mountain ranges which form the eastern boundary of the plateau of Tibet, and northward a distance of about twenty-five hundred miles to Mongolia. Its total area is about fifteen hundred thousand square miles, or about one-third that of the later Chinese Empire, which for many centuries has embraced, besides the Middle Kingdom (China proper), also Tibet, Eastern Turkestan, Mongolia and Manchuria.

The Middle Kingdom, with which ancient history is chiefly concerned, is hemmed in by almost impassable mountains and deserts. This natural isolation has, from remote antiquity, effectually hindered the Chinese people

from mingling with other races for the interchange of products and ideas. Thus, in China, the student is afforded the unique opportunity of studying at first hand an ancient civilization practically untouched by modern ideas.

61. Early History.—It is believed that China was the home of the oldest civilization except, perhaps, that of Egypt and Babylonia. According to native traditions, the region was settled about 3000 B.C., by a body of wanderers from the West, who, stimulated by the pressure of Aryan tribes, followed the course of the Yellow River eastward. Their progress was slow, as the savages they had to conquer were numerous and obstinate, but by 1000-700 B.C. most of the aborigines had been expelled or assimilated, and foundations were laid for the civilization which has endured to the present day.

62. The "Five Rulers."—Fu-Hi (2852 B.C.), the first of the "Five Rulers" who emerged from the purely mythical period of Chinese history, was the reputed founder of the nation and is said to have laid the foundations of civilization among a people who still ate raw flesh, were clothed in the skins of animals, and were destitute of even the rudest social order. He taught them useful arts, divided the people into one hundred families or clans, instituted marriage and ordained the now time-honored custom that persons of the same clan should not intermarry. The task of

civilizing and uplifting the people which Fu-Hi had so well begun was, according to legend, continued by his four successors.

63. Other Legendary Rulers.—Under Yao, the “Chinese King Alfred,” and Shun (2357–2208 B.C.), the Chinese Empire was consolidated and the aborigines brought under complete subjection. These legendary kings established commerce, drained flooded lands, extended the empire to the sea and founded schools for the culture of the people.

64. The Early Historical Period.—1. The authentic history of the Chinese begins with the Chow Dynasty, founded in 1122 B.C. With this dynasty arose the feudal system by which China was governed for nine hundred years. During this period, China was divided into seventy-two principalities, agriculture became universal, great public works were constructed and literature and the fine arts flourished; yet luxury, vice and misrule brought the nation into great distress, in the midst of which the renowned sage Confucius was born; but his wisdom could not check the anarchy which now reigned, and in 255 B.C. the Chow Dynasty came to an end.

2. From the Tsin or Chin Dynasty (255–206 B.C.), which followed, China derived its name. Its first ruler, Prince Cheng, restored order, abolished the feudal system, drove back the Huns, extended the empire southward and built the Great Wall, a rampart extending for about fifteen hundred miles along the northern frontier

Taoism and Buddhism. Confucianism is, however, pre-eminently the religion of China. It is based on the teachings of Confucius (551-478 B.C.), which constitute a



TRADITIONAL LIKENESS OF CONFUCIUS

system of practical morality rather than of religion. The self-cultivation of each man formed the basis of Confucius's system, which is thus epitomized by one of his disciples:

“The ancients who wished to illustrate illustrious virtue throughout the

empire, first ordered well their own states; to accomplish this, they regulated their own families; to do this, they cultivated their persons; to reach this end, they rectified their hearts; to rectify their hearts, it was necessary to be sincere in their thoughts; in order to be sincere in their thoughts, they extended to the utmost their knowledge; the acquisition of knowledge lay in the investigation of things. Upon

earnest investigation, there followed in succession complete knowledge, sincere thoughts, rectified hearts, cultivated persons, well-regulated families, rightly governed states, and finally a tranquil and happy empire."

Philosophers of all ages and nations have expressed the same thought. Solon, the Athenian law-giver, who lived a century before Confucius, condensed a volume of wisdom into the two words, *know thyself*; four hundred years before Solon, a Hebrew sage had embodied a parallel thought in the proverb, "He that ruleth his spirit is better than he that taketh a city"; and five and a half centuries after Confucius promulgated his moral code, a Christian teacher indicated the following order of self-development: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.

Taoism was founded by Lao-Tze, a contemporary of Confucius. *Tao* means *way*, and Taoism professes to show the way to a true faith. The writings of Lao-Tze have very little interest for practical persons. Taoism originally taught asceticism, and did not favor idolatry, but as time went on it changed greatly, until Taoist priests became the jugglers, astrologers, fortune tellers and general mountebanks of China.

Buddhism was introduced into China in the year 216 B.C. For an account of its origin and its essential doctrines see the history of India, Section 72, 3. Chinese

Buddhism teaches that there exists for the departed souls of true believers a "pure land in the west," where there is fullness of life and no pain and sorrow, where precious ponds are found, which are filled with pure, cool water. The bottom of the ponds is covered with golden sands, and their surface is strewn with fragrant lotus flowers as large as carriage wheels. The roads in this land are paved with precious stones and the dwellings are built of transparent jewels. Beautiful birds and plants delight the eye and ravishing music meets the ear. This land is not to be attained by effort, but is to be won solely by making the mind a blank—by seeing, hearing and thinking nothing. Practically, Chinese Buddhism consists largely of an endless variety of superstitions on the part of the people, which are fostered for corrupt purposes by a degenerate priesthood.

3. EDUCATION.—It is the well-perfected Chinese system of education which since remote times has bound the people together as a nation. By it they have conquered their conquerors in making them like unto themselves. The education of the schools of two thousand years ago was largely, as to-day, a matter of memory and skillful manipulation of the brush-pen. The art of writing was known among the Chinese as early as 2000 B.C. They had no alphabet, but each word of the language was represented upon the written page by means of a symbol or combination of symbols. This system

of representing thought is employed up to the present day by the Chinese. The system of appointment to office by competitive examination began about seventeen centuries ago. Under this system, the children of the common people may aspire to the highest office. Thus, in most cases, the end of study in school is official life. It is a long-established custom to employ those persons who have not passed the examination for an official position, as teachers and in clerical occupations. Such persons soon came to form a class intensely conservative, which kept alive the ancient traditions and opposed everything foreign. In this class are found the scholars and poets. Chinese education has always been only for the boys.

4. ART.—The earliest Chinese works of art extant are some very interesting sculptures on sandstone, which are parts of ancient family tombs. It is known that painting existed in China in very early times, and that Chinese paintings were greatly admired among the cultured of every country. The ancient paintings are preserved for us only in native and Japanese engravings and woodcuts, most of which date from about the eighth century A.D. A general characteristic of ancient Chinese art, like that of modern times, seems to have been an extraordinary power of expressing with a few lines the most striking artistic effects of a flying bird, a group of flowers, a human form or a landscape. Sculpture, wood-carving and modeling in

clay had their origin in China in remote antiquity. The discovery of porcelain was made, according to tradition, many hundred years B.C., but no specimens of the productions of that time have come down to us. The mechanic arts of silk-weaving and embroidery also date back to prehistoric times. Architecture as an art is not known to have been developed until during the first century A.D., when Indian types were introduced and the pagoda of Chinese fame appeared.

SUGGESTIVE QUESTIONS

Do you regard the Chinese as a highly civilized people? Give a reason for your answer. What do you understand by civilization?

Section 66. What have been the principal events of Chinese history since the events here mentioned? Are the Chinese, in your opinion, justified in their attempt to exclude foreigners from their country? Give reasons.

Section 67, 2. What is the principal defect of Confucius's system as here epitomized?

Section 67, 3. What are the merits and the defects of Chinese education?

REFERENCES

1. For the history of China, read Giles's *Historic China and Other Sketches*.

2. Giles's *Strange Stories from a Chinese Studio* will be found helpful in connection with Section 67, 4.

3. *A History of Chinese Literature*, by the same author, is the only desirable volume devoted to that subject.

4. On the language, consult Walters, *Essays on the Chinese Language*.

5. For Confucianism, consult Legge's *Life and Teachings of Confucius*.

CHRONOLOGICAL SUMMARY

EVENT	DATE	B.C.
Migration of Chinese from the West.....	about	3000
Chow Dynasty founded.....		1122
Philosopher Lao-tze born.....	about	600
Philosopher Confucius born.....	about	551
Tsin Dynasty founded.....		255
Great Wall built.....		3d century
		A.D.
Buddhism introduced from India		190
Tang Dynasty founded.....		618

CHAPTER III

INDIA

SUGGESTIONS FOR STUDY.—Look up in the dictionary the words Dravidians, Hindu, Parsee, Sikhs, Brahmanism, essence, metempsychosis, caste, Pariah.

68. Country.—Ancient India occupied the middle member of the three great southern peninsulas of Asia, a territory less than half as large as that occupied by the United States. Surrounded by mighty mountains and seas, India was shut off from the rest of the world by natural barriers, and thus developed a civilization peculiar to herself.

69. Early History.—The aborigines of India are known as Dravidians. As early as 2000 B.C. an Aryan band from the Iranian Plateau, the Hindus, settled the plains of the Indus. They either subjugated the natives or drove them out into the mountains and desert plains, and by 1500 B.C. had established themselves in the valley of the Ganges. Of the early history of the Hindus we know but little, as the accounts we have are in their epics and are so interwoven with myths and fancies that they are entirely unreliable. It seems, however, that the country was never united under a single Hindu ruler, but that the conquered peoples soon adopted the language and the

religion of their conquerors. The earliest historic Indian date thus far known is 557 B.C., the year of Buddha's birth. In 315 B.C. King Chandragupta (called by the Greeks Sandrocottus) brought all northern India under his sway, and the country for the first time came into contact with the West. The invasion of Alexander the Great (327 B.C.) was the first of a long series of encroachments which culminated two thousand years later in the surrender of India to the British power.



BUDDHA AS A CHILD
With leaves from the bo-
tree, beneath which, ac-
cording to legend, he was
born. [From a Japanese
drawing.]

70. Language and Literature.—The earliest literary productions of the Indian people were the *Vedas* (Section 72), written in the old Indian dialect. From this dialect was developed the classical Sanskrit, in which were written epics, dramas and lyrics. In all Hindu writings, however, the lyrical quality is strong. The great Indian epic is the *Mahabharata*, composed probably about 500 B.C., but not written down in its present form until about 200 B.C.

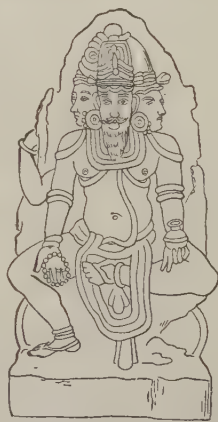
71. The Arts.—The art of ancient India was almost exclusively of a religious character. As the earliest constructions were of wood, we have no specimens of them, but from the Greeks we have reports of vast kingly halls, with marvelous gilded columns. Architectural history begins about 250 B.C., when stone and brick came into

use. The earliest monuments are rock-cut temples, richly carved, and great brick memorial mounds called *topes*. In the centuries just before and after the birth of Christ, under Buddhist influence, a great school of sculpture was developed. The method was, in general, decidedly realistic and consequently not so effective in great monumental works as in small figurines and statuettes. Painting was followed but little until the first century A.D., but the ancient Hindu people excelled especially in the decorative arts. From the earliest times of which we have any record, they were famed for their pottery, lacquers and goldsmith work.



ANTIQUÉ INDIAN
GEM

72. Religion.—1. The early religion of the Indian Aryans was a nature worship. The hymns used in the ceremonies of this religion are contained in the sacred Hindu books called the *Vedas*. Most of these hymns were composed at the time when the Aryans were on their way from the mountains on the northwest of India to the Ganges, and are filled with references to the dark mountains through which they passed, to the aborigines with whom they fought, and to the gods under whose protection they conquered.



THE HINDU TRINITY

The foremost figure is Brahma, the creator of the universe; on the right is Vishnu, who personifies preservation; on the left, Siva the personification of the destroying principle.

2. The Hindu religion, known as Brahmanism, is a development of the ancient Vedic nature worship. Brahma (the Supreme Being) is regarded as the source of all existence, but is an impersonal essence. To live apart from Brahma is unmixed evil. Happiness, therefore, can be attained only by the loss of conscious existence and an absorption into the all-pervading Brahma. It follows that all wise souls will seek self-annihilation as a means of unification with Brahma; but this is attainable only through the purification of the soul, which must be effected by self-denial and self-torture. He who fails to reach the necessary state of nothingness before death is reincarnated and undergoes another term of probation. If he has done well, he is reborn into a higher caste, and finally, through successive rebirths, reaches perfection. If he has done ill, his soul at death passes into an unborn child of lower caste or into an animal, and this process continues until he begins to do better. This doctrine, called metempsychosis, or the transmi-



SIVA WITH HIS WIFE
Seated on the sacred bull Nandi.

gration of souls, is common to Brahmanism, Buddhism and other theosophic systems.

3. Buddhism sprang up in India in the fifth century B.C. It teaches that divine prophets or sacred law-givers appear at periods separated by long intervals of



A BRONZE STATUE OF BUDDHA

time. Such prophets are called buddhas, or the "enlightened ones." The Buddha of India was one Gautama, a great teacher and reformer, born in 557 B.C. His teachings closely resemble those of Christ. He repudiated the self-torture of the Brahmins, as well as their exclusiveness, which admitted only those of high caste to the benefits of religion, and inculcated the duties of chastity, fortitude,

mercy, patience and kindness. He also taught that salvation can be attained only by the performance of duty, and commanded his followers to preach his doctrine to the world. His disciples accordingly spread the teachings of their master until Buddhism not only gained ascendancy over Brahmanism in India, but became the leading religion of all the peoples of eastern Asia.

73. Caste.—Owing to the intermingling of races in India, there was gradually developed a system of caste, originally based on color. The four social grades or hereditary classes were: (1) soldiers and rulers; (2) Brahmins or priests; (3) farmers and merchants; (4) laborers and mechanics. The Pariahs or outcasts were members of the native race who were too degraded to belong to any caste. The members of the same caste were, in theory, of equal rank, but might not intermarry nor even eat with those of another caste. In the course of time this system changed greatly, until it came to rest almost entirely on an industrial basis, the members of each trade and profession forming a distinct class.

SUGGESTIVE QUESTIONS

Section 68. How does India compare in size with the Chinese Empire?

Section 72, 3. State specifically how the teachings of Buddhism compare with those of Christianity.

Section 73. What class analogous to the Brahman caste in India was formed among the Hebrews at an early period of their history? (See Numbers iii:2-10.)

REFERENCES

1. The facts and legends of the early history of India are recounted in an interesting way in Manning's *Ancient and Medieval India*.

2. *Ancient Ballads and Legends of Hindustan*, by a talented young Hindu woman, Toru Dutt, appeared in 1882. This work is edited by Edmund Gosse, and contains a *Memoir* of the author.

3. *Hindu Manners, Customs and Ceremonies*, by the French missionary, Jean Antoine Dubois, is an excellent authority on the subject.

4. On ancient Indian architecture, consult *Cave Temples of India*, by Fergusson and Burgess.

CHRONOLOGICAL SUMMARY

EVENT	DATE B.C.
Hindus settle the plains of the Indus.....	2000
Conquest of the country completed.....	1500
Birth of Buddha.....	557
Invasion by Alexander the Great.....	327
Sandrocottus conquers the Punjab.....	315

CHAPTER IV

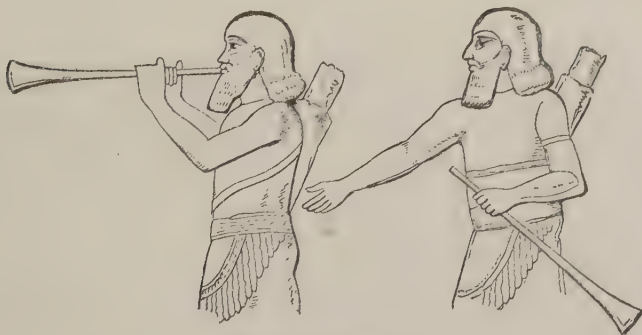
NATIONS OF THE TIGRIS-EUPHRATES REGION

SUGGESTIONS FOR STUDY.—Preparatory to the study of these nations, consult the dictionary on the words Magian, despotism, barter, synodic, sidereal.

Read encyclopedia articles on Nineveh, Babylon, Cyrus, Croesus, Cambyzes, Darius I, Xerxes I, Zoroaster.

Sketch a map of the Tigris-Euphrates region, and locate from memory the rivers, mountains, cities and countries found on the map.

74. The Land.—In the vicinity of the Tigris and the Euphrates rivers is a region now under the dominion of the decadent monarchies of Turkey and Persia, which,



ASSYRIAN TRUMPETERS

in the infancy of historic time, was the seat of powerful empires. This region is divided into five portions, corresponding to the five kingdoms or empires which

had their seats in them. The southern portion of the territory, included between the Tigris and the Euphrates, was the home of the ancient Chaldeans. Babylonia was farther north, but had the same rivers for its eastern and western boundaries. The land of Babylonia and Chaldea was formed of rich soil brought down by the two rivers and deposited in the head waters of the Persian Gulf. On this account the land is sometimes spoken of as the Asian Egypt. Its fertility drew to it a dense population. Still farther north, and nearly south of the eastern end of the Black Sea, is a mountainous tract which was inhabited by the ancient Assyrians. East of Assyria, and southwest of the Caspian Sea, is ancient Media. Ancient Persia lay to the east and northeast of the Persian Gulf, south of Media. Table-lands comprised a large part of ancient Media and Persia.

Chaldea

75. The Race.—1. The names Chaldea and Babylonia are often used interchangeably, very much as the names United States and America are used. A Chaldean was a Babylonian because Chaldea was a part of Babylonia. The name Chaldean is generally applied to the nation which first appeared on the Tigris-Euphrates plains. On its second appearance, after having been under the Assyrian yoke for about six hundred years, it received the name Babylonian. Chaldea was the lower part of Babylonia, at the head of the Persian Gulf.

2. The people were of Semitic origin (Section 14) and their language had a close resemblance to the Hebrew. The land had been inhabited by an earlier race known as the Accadians, probably of Mongolic blood, whom the Chaldeans absorbed, and whose civilization made a marked impress upon the conquerors.

76. Political History.—

The capital of Chaldea was Bit-Yakin, but its more common name was Tam-tim, or the sea land. Besides furnishing a dynasty which ruled Babylonia proper, it retained a position of independence

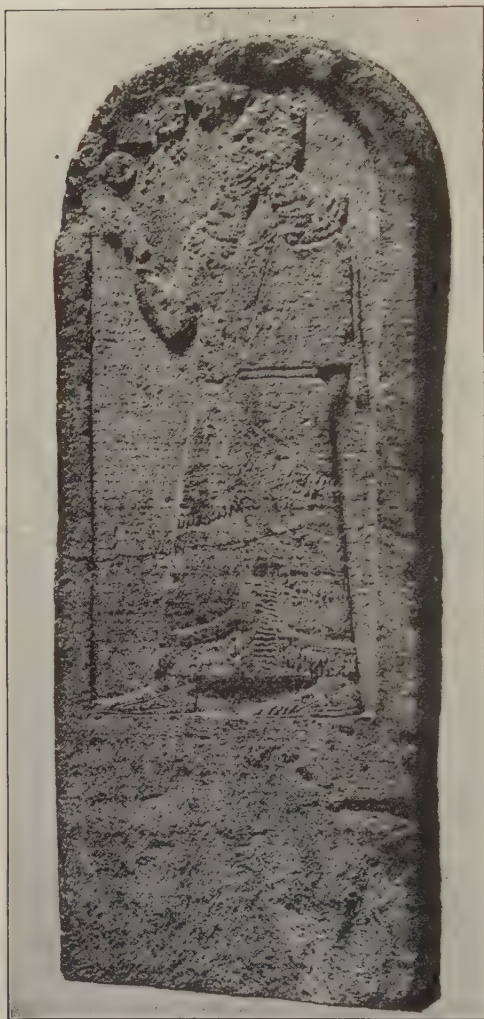
at all times; and a Chaldean, Nabopolassar, was the founder of the new Babylonian kingdom (626 B.C.).



A CHALDEAN DIVINER

Assyria

77. Political History.—1. The Assyrians, like the Chaldeans, were Semites. They invaded Babylonia from the mountainous country to the north, and established their supremacy over the conquered nation, 1270 B.C.



SHALMANESER II

[From a monument in the British Museum, London.]

The story of the deeds of their kings, recorded on bricks, cylinders and obelisks, is a fascinating one, of which only a very brief summary can be given here.

2. The Assyrian king Tiglath-Pileser I came to the throne about 1130 B.C. He conquered forty-two countries and extended Assyrian rule to the Mediterranean. More than two centuries later, Assur-nazir-pal III reigned and extended the As-

syrian dominions to Lebanon. During his reign (883-858 B.C.) Assyria was adorned with magnificent temples and palaces. His son Shalmaneser II (858-825) continued the western conquests of his father. Tiglath-Pileser III (745-727) conquered Syria, Phoenicia and Palestine, restoring Assyrian power, which had been permitted to fall into decay by his immediate predecessors.

This king inaugurated a new political system, which consisted in placing Assyrian governors over conquered countries, instead of permitting native



ASSYRIAN HELMET



ASSYRIAN ARCHER

princes to rule as vassals. By appointing vice-roys on whose loyalty he could depend, he consolidated his power and gave it a degree of permanency.

3. The Assyrian king Sargon (722-705

B.C.) continued the siege of Samaria which had been begun by his predecessor, Shalmaneser IV, and carried the Ten Tribes of Israel into captivity east of the

Tigris. His son and successor, the famous Sennacherib, overcame Hezekiah, king of Judah (701 B.C.), but

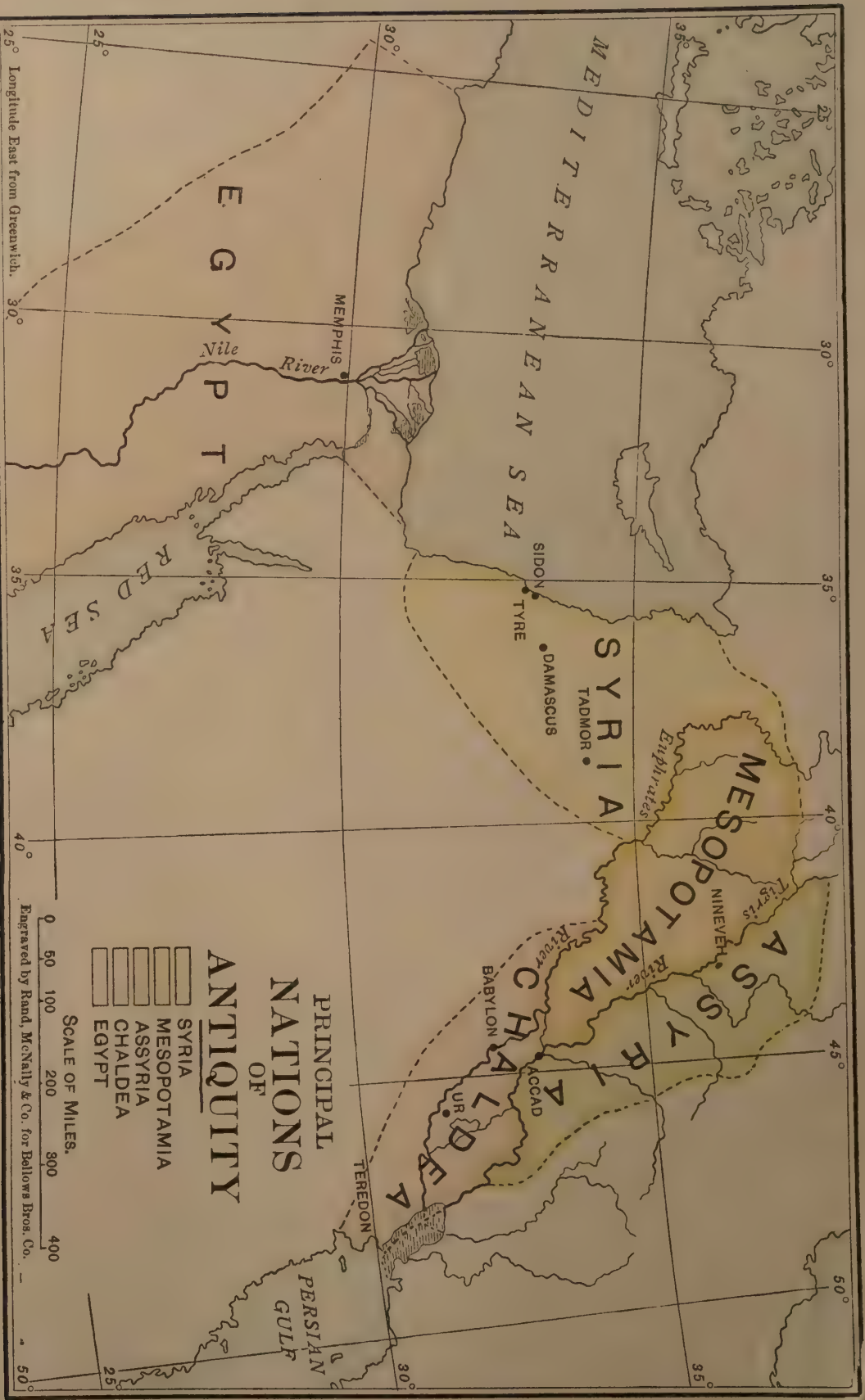


ASSYRIAN SPEARMAN

his army perished in Judah the next year. He returned to Assyria, where he constructed vast canals and aqueducts, and added to the size and splendor of Nineveh, his capital. Babylon having revolted, Sennacherib destroyed it. Esarhaddon, the son and successor of Sennacherib, was also a great builder. As a warrior, he ravaged Egypt and performed the unprecedented feat of penetrating Central Arabia, where he captured many cities. He reigned from 680 to 668

B.C., and was succeeded by his son.

4. Assur-bani-pal (668-625 B.C.) was the last great king of Assyria. He was called Sardanapalus by the Greeks. His fame rests rather upon his patronage of literature and art than upon his military prowess. He is the hero of Byron's tragedy, *Sardanapalus*. Cyaxares, king of the Medes, aided by the Babylonians, captured and burned Nineveh in 606 B.C.



PRINCIPAL
NATIONS
OF
ANTIQUITY

- SYRIA
- MESOPOTAMIA
- ASSYRIA
- CHALDEA
- EGYPT

SCALE OF MILES.
0 50 100 200 400
Engraved by Rand, McNally & Co. for Bellows Bros. Co.

25° Longitude East from Greenwich.

Babylonia

78. Political History.—1. One of the earliest Babylonian rulers was Sargon, who founded his capital at Agade about 3800 B.C. Sargon was famous as a law-



ASSUR-BANI-PAL HUNTING
Bas-relief from Nineveh; now in the British Museum.

giver and conqueror and patron of learning. He carried Babylonian culture as far as the Mediterranean Sea. About 2286 B.C. the people of Elam, a rival kingdom northeast of Chaldea, came down and took possession of the southern cities of Babylonia, and about the same time some Arabian kings seized the northern city of Babylon. Finally, the kings of Babylon drove out the Elamites, got possession of the whole country and founded a strong and permanent state with its capital at Babylon.

2. The founder of the first Babylonian Empire was Hammurabi, who lived about 2250 B.C., and was a bril-

liant statesman and warrior. The discovery in 1902 A.D. of the code of law enacted by Hammurabi is so important that the whole history of early law will have to be rewritten. The inscription is the longest Babylonian record ever discovered. It opens with an enumeration of the king's titles, of his installation as king by the gods and of the elevation of Babylon to the position of capital. This portion of the inscription alone is regarded as one of the most important historical records ever discovered, for it abounds in references to public works and historical events of the period.

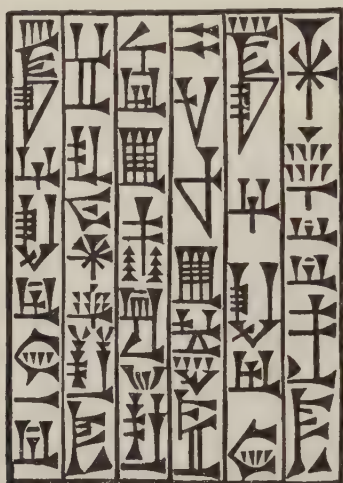
The code of law is introduced by the words, "Law and justice I established in the land. I made happy the human race in those days." The laws were based on personal responsibility and the belief in the sanctity of the oath before God, and the absolute necessity of written evidence in all legal matters. Judgments in the law courts required a sealed document. An agent must take and give receipts for all money and goods entrusted to him. One of the most interesting series of clauses relates to officers and constables employed in active service. The estate of such a person could be entrusted to management, but must not be sold or mortgaged. The agricultural laws are most explicit. Land must be cultivated, and if neglected the owner had to pay the same as the owners of cultivated lands paid. Damage to crops by storm excused the payment of interest on loan. The laws concerning the irrigation canals and ditches were

very stringent, and any damage to adjacent land by neglect had to be made good. The commercial laws show a highly developed system, such as we might expect from the trade activity of the Babylonians. As a whole, the code shows the wonderful organizing faculty of the ancient rulers of Babylon, who laid the foundations on a basis to endure for all time. It is interesting to note that there is a remarkable agreement between this code and the Law of the Covenant and the Deuteronomic laws of the Hebrews.

After Hammurabi's death, for many centuries kings continued to rule over the empire in peace and prosperity. About 1700 B.C. a Chaldean dynasty called the Kassites began to rule. During their reign the customs and laws of the old Babylonian Empire remained practically unchanged, but the commercial influence of the country was greatly increased. The subject city of Assur, however, threw off the Babylonian yoke when the Kassites came into power. A war followed, in which Assur not only secured independence but founded the kingdom of Assyria.

3. The Tigris-Euphrates region had been under Assyrian dominion for six centuries—nearly five times as long as our own nation has existed. Upon the overthrow of the Assyrian Empire in 625 B.C., Nabopolassar, the first monarch of the new Babylonia, received, as his share of the spoil, the whole of Babylonia, extending from the Persian Gulf to the Taurus Mountains.

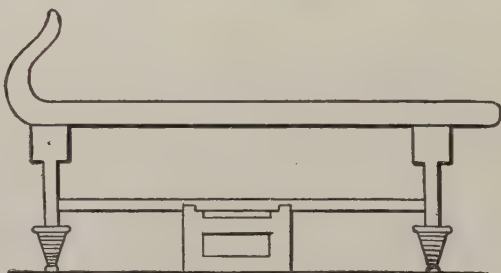
4. Nebuchadnezzar is the most noted monarch of the later Babylonian Empire, which lasted for eighty-seven



BABYLONIAN BRICK WITH CUNEIFORM INSCRIPTION

years. He wrested Syria from the Egyptians and captured Jerusalem, carrying the king of Judah and the Jewish families of the upper class into captivity. During his reign of forty-three years, he enlarged the city of Babylon and so adorned it with temples and palaces as to render it unequalled for magnificence among ancient, or, perhaps, modern cities.

5. The last king was Nabonidas, who ruled jointly with his son Belshazzar. Herodotus, the Greek historian, and Daniel, the Hebrew, agree that it was during a scene of wild revelry in which Belshazzar and his court took



ASSYRIAN BED

part that Cyrus the Great captured the city of Babylon. He utterly destroyed the city and extinguished

Babylonian rule. This was in 538 B.C., soon after the death of Nebuchadnezzar, which had occurred in 562 B.C.

Ancient Persia

79. Early History.—1. Both Medes and Persians were Iranians, and although Media had for a time a national existence separate from that of Persia, she accomplished little worthy of record.

2. Ancient Media lay directly south of the Caspian Sea. As a military power, it came into prominence under King Cyaxares, 633 B.C., who captured Nineveh (Section 77, 4) and added Asia Minor to his dominions. Cyaxares, the founder of the Median monarchy, was succeeded by his son Astyages. At the same time, the Persians had established farther south on the table-lands of Iran a kingdom that was subject to Media. A daughter of Astyages, the Median monarch, was married to Cambyses, king of Persia, and Cyrus, a young son of Cambyses, resided at the court of his grandfather Astyages, as a sort of hostage, to insure the fidelity of the Persian king.



PERSIAN FOOTSOLDIER

3. The early career of Cyrus is currently given as follows: Astyages, having dreamed that his grandson would

conquer all Asia, became alarmed for his own crown, and directed one of his courtiers, Harpagus, to expose the young child on the mountains to be devoured by wild beasts. Taking pity on the boy, Harpagus confided him to a herdsman, who reared him as his own child. As Cyrus grew up, his princely bearing among his playmates revealed his high birth, and after a time Astyages discovered how he had been deceived. To avenge himself, he had the son of Harpagus killed and cooked, and compelled the father to eat the flesh. Cyrus escaped to the Persian court, and Harpagus awaited a favorable



ASSYRIANS BRINGING TRIBUTE TO CYRUS
A Persian Relief from Persepolis.

opportunity to avenge his injury by delivering the Median kingdom into the hands of Cyrus. When the right time came, he sent a secret message to Cyrus, who at once marched into Media with a large force, which was joined by multitudes of deserters from his grandfather's army. The Median power was overthrown, and Cyrus the Great became king of the Medes and Persians in 558 B.C.

4. After completing the conquest of Media, Cyrus carried the Persian arms westward to Lydia, in Asia Minor.

The king of Lydia was Croesus, the most wealthy person then known, and a patron of learning. Solon, the Athenian lawgiver (Section 140), was his friend. The armies of Cyrus overran the kingdom of Lydia and captured Sardis, its capital. Croesus, having been taken captive, was placed upon a pyre to be burnt to death,



THE TOMB OF CYRUS AT PASARGADAE.

according to the prevailing manner of treating captives of high rank. It is said that while the fire was being lighted, Croesus was heard to exclaim: "O Solon, Solon!" When Cyrus asked him why he mentioned Solon's name, he replied that Solon had refused to consider him fortunate in being powerful and wealthy, because no man could be called happy before his death, as no one knows

what evils may befall him. Cyrus, thereupon, released Croesus, who became the confidential friend and adviser not only of Cyrus but of his son Cambyses. With the conquest of the Greek colonies along the east coast of the Aegean Sea, western Asia Minor became part of the Persian Empire. After the fall of Babylon (Section 78, 5), Cyrus encouraged the Hebrew captives who had been brought into Babylonia by Nebuchadnezzar to return to Jerusalem and rebuild their temple. At the death of Cyrus in 529 B.C., the Persian Empire extended from the Indus to the Aegean Sea, and from the Caspian Sea to the Persian Gulf. The character of Cyrus shines in the darkness of Oriental history as that of a magnanimous king, a generous enemy, a kindly man.

80. Later History.—1. Cambyses (529–522 B.C.), the son of Cyrus, lacked his father's ability and his noble character. He conquered Egypt, then, hearing of a revolt in Persia and being discouraged by the failure of an expedition into Ethiopia, committed suicide. While Cambyses was absent in Egypt the throne had been seized by a Magian or fire-worshiping priest who, having a strong resemblance to Smerdis, a deceased brother of Cambyses, represented himself as that prince. The deception having been discovered, several nobles, led by Darius, son of Hystaspes, forced their way into the presence of the false Smerdis and slew him.

2. As Cambyses left no direct heirs, Darius, who was of royal blood, was the legitimate successor to the throne.

To win the support of his fellow conspirators, however, he agreed, it is said, that they should all repair on horse-back one morning to a certain point outside the city walls, and that he whose horse should be the first to neigh should become king. The horse of Dariūs won the crown for him, for the sagacious animal, snuffing the air, recognized by a joyful neigh his mate, which the cunning prince had taken the precaution to have concealed in the vicinity.

3. Darius at once proceeded to place the government of his vast empire on a secure basis. He divided it into twenty portions and appointed a Persian governor, called a satrap, to rule each province. From each satrapy he required a certain fixed tribute. All arbitrary exactions were abolished. He built magnificent palaces at Susa, Ecbatana and Babylon, which he occupied in the spring, summer and winter, respectively. A system of post-roads centering in Susa facilitated the speedy transmission of intelligence from every part of his dominion.

4. Darius now determined to exceed all his predecessors in the vastness of his domain. In one campaign, he conquered northern India. Next, he crossed the Bosphorus, and in a short time annexed Thrace and made Macedonia a tributary kingdom.

5. It will be remembered that about fifty years before this time, Cyrus had added to the Persian Empire, Lydia and the Greek colonies of Asia Minor. In 500 B.C. the

Ionian cities, founded by the Athenians, revolted against Persian rule, and received aid from their kinsmen of



THE FIGHTING PERSIAN

Pergamos school of sculpture, second century B.C., Vatican, Rome.

Athens. The revolt was cruelly suppressed, but an expedition sent by Darius in 492 B.C. to chastise the

Athenians met only with disaster. Two years later, a Persian army of 120,000 men crossed the Aegean in ships and landed on the plain of Marathon. There they were completely routed by the genius of Miltiades and the intelligent valor of a little band of liberty-loving Greeks. In the midst of preparations for a third, and still more powerful, expedition against the Greeks, Darius died (485 B.C.).

81. Persia and Greece.—The subsequent history of ancient Persia is so interwoven with that of Greece that it is reserved for narration in connection with the history of that nation. A brief summary is here given. Xerxes I (486–465 B.C.) is supposed to be the Ahasuerus of the book of Esther. He defeated the Greeks at Thermopylae, 480 B.C., but his fleet was destroyed by them at Salamis in the same year, and his army at Plataea the year after. In 331 B.C., Darius III, the last Persian king, was overthrown by Alexander the Great at the battle of Arbela, and Persia became a part of the Macedonian Empire. The Parthians conquered the successors of Alexander, 248 B.C., and established a dynasty that lasted nearly five hundred years. In 226 A.D., a pretender who claimed descent from Cyrus the Great seized the throne and founded a dynasty which continued until 632 A.D. From that time until the present, Persia has been ruled by Mohammedans, with the exception of an interval of about two hundred fifty years of Mongol rule, which began with 1258 A.D. Although speaking the Turkish

language, the great mass of the people of modern Persia still have all the racial traits of the Iranians or ancient Persians.

Civilization

82. Government.—1. There is a remarkable uniformity in the type of government in all the ancient Oriental



A PERSIAN INFANTRY OFFICER

monarchies. Rawlinson says: "A few feeble checks were in some instances devised for the purpose of restraining within certain limits the caprice or the cruelty of the holder of power; but these barriers, where they existed, were easily overleaped. The ruler was the absolute master of the lives, liberty and property of his subjects. Despotism is the simplest, coarsest and rudest form of civil government, and it was naturally the first which men, pressed by a sudden need, extemporized."

2. The ordinary Oriental empire was an aggregation of kingdoms. Its head was a "king of kings," who received the personal submission of the kings whose countries he conquered, and after assessing their tribute at a certain amount, left the native monarchs to conduct their own governments in their own way.

3. This plan was abandoned by Darius I of Persia. In a broad sense, his government may be taken as typical of the later great Oriental empires. (Section 80, 3.) Native kings were deposed, and in each province a single Persian satrap held supreme civil authority. A standing army of Medo-Persians dispersed throughout the empire supported the civil power, maintained order and resisted foreign attack.

4. The king maintained at the court of each satrap a royal secretary whose duty it was secretly to note all that occurred in his district and report it directly to the king. This plan acted as a check upon the action of the satraps, and tended to weaken their government. Tribute was payable in money or in kind. While the amount exacted from each satrapy was definitely fixed, the satraps were at liberty to exact as much as they found it possible to wring from the people. Money, consisting of both silver and gold of remarkable purity, was coined on a large scale and was in general circulation.

5. Government in the Oriental nations was weakened by the institution of polygamy, which rendered the monarchs effeminate. The successors of Darius gradually abandoned inspections in person and by royal commissioners, and the satraps consequently became arrogant and rebellious. A tendency to make the office of satrap hereditary still further limited the power of the crown, and hastened the disintegration of the empire.

6. Even under the satrap system of Darius, each prov-

ince was still free to retain its own speech, laws, religion and customs. Moreover, each continued to view itself as divine in origin and others as barbarians. Nor did the different tribes hesitate, on occasion, to make plundering raids into one another's territory, enslaving or putting to the sword those who opposed them. There was, indeed, as yet no dream of constitutional rule and no mutual regard between nations, nor even between the provinces obeying one sovereign.

83. Religion.—The Accadians, the first known inhabitants of the Tigris-Euphrates region, believed that the world was ruled by good and bad spirits—the latter predominating. Their religious rites were designed to appease the wrath of malignant deities. In time this belief was modified so as to assign more relative power to the benevolent deities. The Chaldeans introduced the lofty idea of the unity of God, and this idea Abraham carried with him to Canaan, where it became the cornerstone of the Hebrew religion.

84. Zoroastrianism.—1. The religion of the ancient Persians was based on their sacred book, the Zend-Avesta. It recognizes a Supreme Being—Ahura Mazda—whom some writers have identified with the Jehovah of the Bible. The similarity of religious belief gave rise to an active sympathy between the Jews and the Persians. It accounts for the willingness of Cyrus to allow his Hebrew captives to return to Jerusalem and rebuild their temple (Section 79, 4). The Jews, generally restless in



ASSUR

The chief Assyrian deity; the bringer of health.

captivity, never revolted against the Persians; and the Persians, so intolerant of religions other than their own, respected and protected Judaism. The founder of the

Persian religion was Zoroaster, a Median king, who is supposed to have reigned about 2060 B.C.

2. In the Zoroastrian system, truth, purity, piety and industry were the virtues chiefly valued and inculcated. Evil was traced up to its root in the heart of man. There was a belief, too, in a future state of rewards and punishments.

3. Persecutions by Mohammedan conquerors for the past twelve hundred years have driven most of the adherents of Zoroaster into other lands. There are now about one hundred thousand of them, called Parsees, most of whom live in and near Bombay, in India. The remainder are poor and despised inhabitants of the land of Cyrus. Among the East Indian Parsees are many who are wealthy and influential. As a people, they are regarded as upright, high-minded, moral, benevolent, generous, and possessed of a keen business instinct.

85. Education.—Persia is the only nation of the Tigris-Euphrates group that had a national system of education. Great pains were taken by the Persians in the education of their sons, whose training began at five years of age and continued for fifteen years. The boy rose before dawn and was exercised in running and the use of weapons. At seven years he was trained to be an expert horseback rider. He was taught to endure extremes of heat and cold, to make long marches, to sleep in the open air, to live on three or four meals a week, and to support himself occasionally on such wild fruits as he could gather.

In addition to this physical training, he was instructed in religion and morals, the most emphatic point being a rigid observance of the truth. The Persians refused to engage in trade, because, in their estimation, it necessarily involved the telling of untruths.

86. Science and Art.—1. The early Chaldeans were acquainted with the science of arithmetic, by the aid of which they made astronomical calculations based on their observations of the heavens. A scientist who accompanied Alexander to Babylon sent to Aristotle from that capital a series of tablets of baked clay on which were recorded astronomical observations extending back as far as 2234 B.C. Astronomical knowledge led to the invention of timepieces and to the division of the day into the hours we still use. They learned to predict the occurrence of eclipses and determined within two seconds the true length of a year. So far as is now known, the Assyrians contributed little, and the Persians nothing, to science.

2. The Chaldeans constructed vast edifices out of brick. They cut and polished gems, and engraved them with representations of the human form. They manufactured textile fabrics of delicate tissue. The later Babylonians ornamented their buildings by using bricks of different colors or by plating them with precious metals. Temples and palaces were in the shape of pyramids, but built in steps or stages. The "hanging gardens" constructed by Nebuchadnezzar, and the walls with which

he surrounded Babylon, were reckoned among the Seven Wonders of the World.

3. The Assyrian monarchs built magnificent palaces at Nineveh and other places and embellished them with



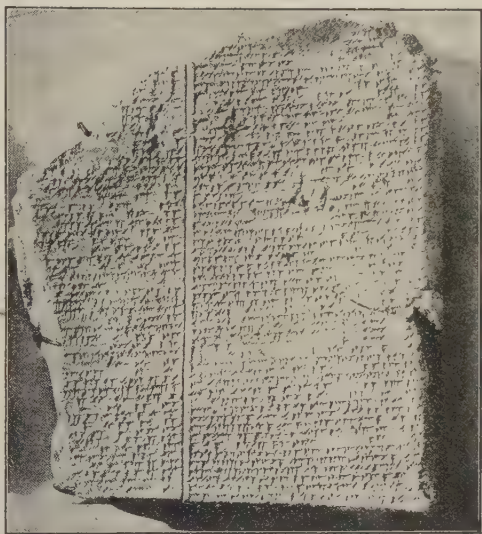
COLOSSAL MAN-HEADED BEASTS

From the Palace of Sargon; now in the Louvre, Paris.

bas-reliefs. Sculpture was rigid, but bold and grand. Literature was much cultivated. The history of each reign was cut on stone or impressed on cylinders of baked clay. For Assyrian and Babylonian writing, cuneiform (wedge-shaped) and arrow-head characters were used.

4. Persian architecture is remarkable for its simplicity and regularity. In the ground plans of buildings, straight lines only were used, and all the angles were right angles. The Persians depended for architectural effect on three

things: the observance of regularity and proportion; the grand sculptured staircases which formed the approaches to all the principal buildings; and the vast groves of elegant pillars in and about the great halls. The most remarkable example of Persian architecture was the Great Palace at Persepolis, which was burnt by Alexander. The remains, however, are still to be seen, and constitute "by far the most remarkable group of buildings now existing in this part of Asia." The Persians made no statuary, and did very little in mechanical arts.



CUNEIFORM INSCRIPTION

Fragment of an Assyrian tablet containing the story of the Deluge.

SUGGESTIVE QUESTIONS

Sketch from memory a map of the Tigris-Euphrates region. Include in the sketch the Tigris and Euphrates rivers, Nineveh, Babylon, Susa and Persepolis, and indicate the location of the five ancient monarchies by writing their names in the proper places.

In what latitude is your home? In what latitude was Babylon?

Section 79. Write out your estimate of the character of Cyrus the Great.

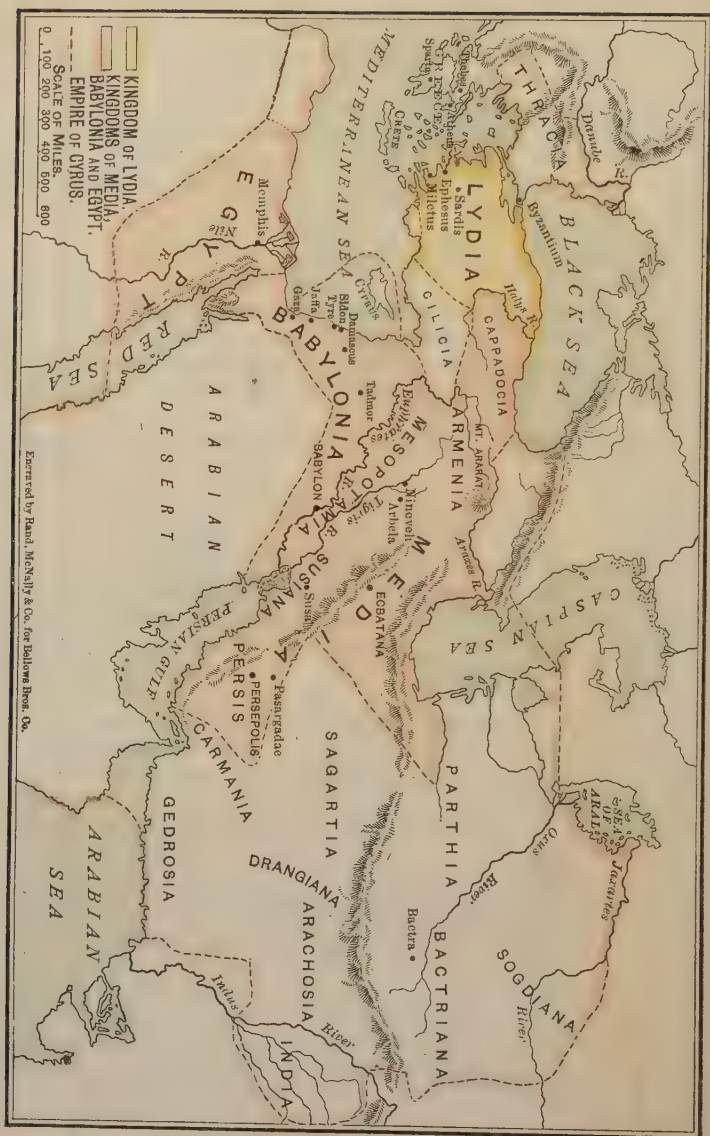
Sections 82, 4. Did the spy system here described tend to weaken or to strengthen the power of Darius? Compare ancient Persia with ancient Egypt in the matter of the use of coined money. What are the advantages and the disadvantages of barter as compared with the use of a metal currency in trade? (Read the article on Currency in an encyclopedia.)

REFERENCES

1. For a further discussion of the leading events of this chapter, see Sheldon's *General History*, pp. 16-18.
2. Extracts from the inscriptions on the monuments may be read in Sheldon, pp. 18-22; also in West's *Ancient History*, pp. 54-56.
3. One of the best sacred lyrics in the English language is Byron's *Destruction of Sennacherib's Army*. This event is referred to in Section 77, 3.
4. In Wheeler's *Alexander the Great*, pp. 187-207, is the best short reference on Persia.

CHRONOLOGICAL SUMMARY

EVENT	DATE B.C.
Sargon, king of Chaldea, lived about.....	3800
Babylon becomes the political center about....	2400
Chaldea captured by the Assyrians.....	2286
Tiglath-Pileser I, king of Assyria.....	1130
Assur-nazir-pal, king	883
Tiglath-Pileser II, king	745
The Assyrian Sargon carried the Ten Tribes of Israel into captivity.....	722
Sennacherib overthrew Hezekiah, king of Judah..	701
Esarhaddon, king of Assyria	680
Assur-bani-pal, called Sardanapalus by the Greeks, king of Assyria.....	668
Cyaxares, king of Persia	625
Nineveh captured by the Medes and Babylonians	606
Nebuchadnezzar, king of Babylonia.....	604
Capture of Babylon by Cyrus.....	538
Darius I, king of Persia.....	522
Persians defeated at Marathon.....	490
Persian defeat of the Greeks at Thermopylae....	480
Battle of Arbela—overthrow of Persian Empire by Alexander the Great.....	331



CHAPTER V

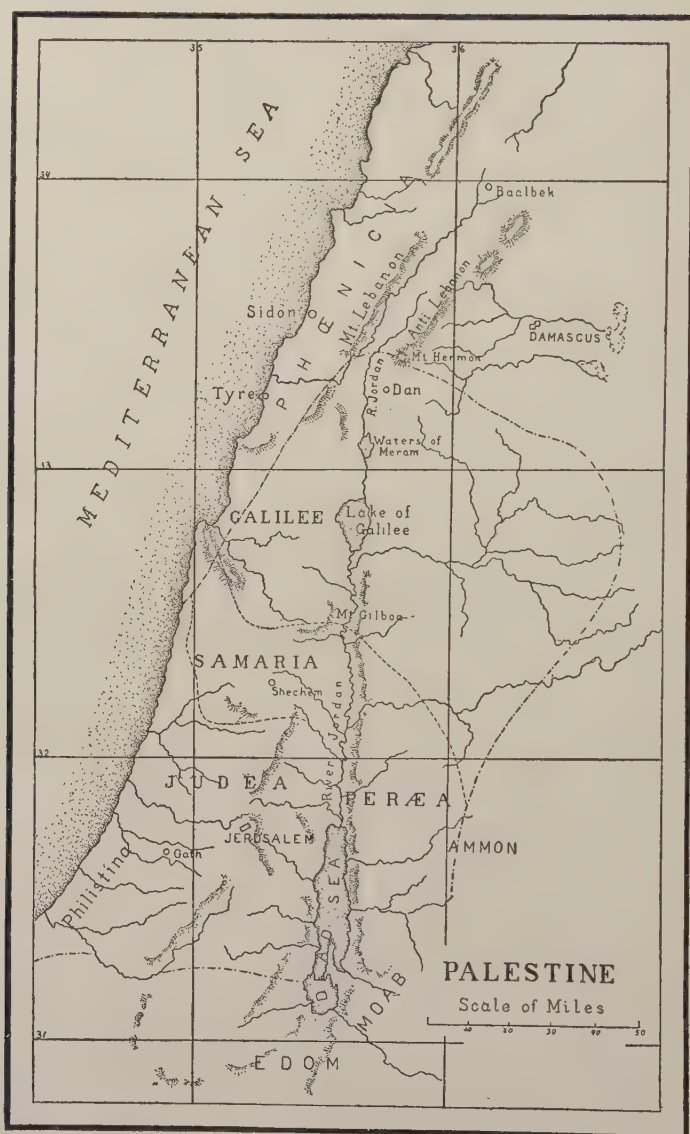
THE HEBREW NATION

Hebrew History

87. Palestine.—1. The country in which the Hebrew nation arose and dwelt is called Palestine, or the Holy Land. The word Palestine means the same as Philistia—the land of the Philistines. It is often spoken of as the Land of Canaan, on account of its having been inhabited by the Canaanites at the time of the exodus of the Israelites from Egypt. Its area, including the portions east and west of the Jordan, is about ten thousand square miles, and its size is therefore approximately the same as that of Maryland or Massachusetts.

2. A considerable portion of the country is mountainous, but the soil in many parts, while not as productive as the alluvial plains of Egypt and Chaldea, is well adapted to sustaining a large population. Good crops of wheat have been raised from the earliest times, and various fruits, among them the olive, fig and pomegranate, are found in abundance.

88. Abraham.—On the right bank of the Euphrates River, one hundred fifty miles below ancient Babylon, and eighty miles above the confluence of the Euphrates with the Tigris, is the site of Uru, "the most important,"



says Maspero, "if not the oldest of the southern cities" of ancient Chaldea. This city is believed to be the "Ur of the Chaldees" where Abraham, the progenitor of the Hebrew race, was born, and where he lived until he moved with his family to a country about six hundred miles west. Here Abraham became very wealthy, and here his descendants became a mighty nation.

89. Jacob.—1. The patriarch from whom all the Israelites trace their descent was Jacob, the son of Isaac, who was the son of Abraham. The word Hebrew is derived from the name of Heber, an ancestor of Abraham. All the descendants of Abraham, therefore, are Hebrews. After Jacob had reached a mature age, his name was changed to Israel, and his descendants are therefore properly called Israelites. The descendants of Esau, Jacob's brother, are Hebrews, but not Israelites. The two tribes taken as captives to Babylon, 588 B.C., were there called Jews, from Judah, the larger of the two tribes.

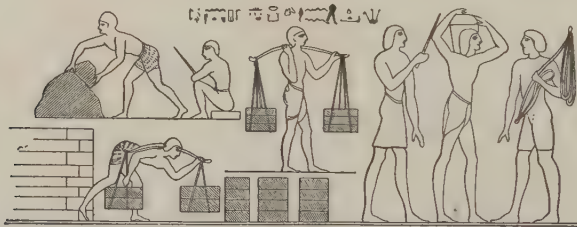


THE TOMB OF RACHEL
Between Jerusalem and Bethlehem. [From a special
photograph.]

2. Israel's fondness for his young son Joseph aroused

the jealousy of his brothers and they secretly sold the boy to some merchants who were on their way to Egypt. Joseph's honesty and ability having attracted the attention of Pharaoh, king of Egypt, he was in time made prime minister, or viceroy. After Joseph had been in Egypt twenty years, his father and brothers were compelled to leave the Land of Canaan on account of a prolonged drought, and at Joseph's request they were permitted to settle in Goshen, a fertile province of the northeastern part of Egypt. Here they and their descendants remained for about four hundred years.

90. The Sojourn in Egypt.—1. During their stay in Egypt, if not earlier, the Israelites became familiar with



ISRAELITES IN EGYPT MAKING BRICKS
[From an Egyptian monument.]

writing, and from that time they recorded almost uninterruptedly the chief events of their national life.

2. The Children of Israel were prosperous and contented in Goshen until a change of dynasty brought in a line of kings who were not affected by the traditional favor shown to these foreigners. Rameses II was ambitious to immortalize his reign by the construction

of magnificent temples and other public works (Section 28, 3). The labor on these works was performed mainly by captives taken in war. Taskmasters were placed over the Israelites, who were employed in making brick and in other kinds of degrading and painful labor.

91. Moses.—The oppressions of the Israelites so aroused them that Pharaoh (Rameses) feared serious trouble. To avert this, he ordered all the Hebrew male infants to be secretly put to death. Moses, one of the Hebrew infants, escaped and was brought up at the court of Pharaoh, where he was instructed in the knowledge of those arts and sciences for which at that time the Egyptians were famous. But Moses did not forget his Hebrew descent. Af-



MOSES

Statue by Michelangelo, in the Church of San Pietro in Vinculi, Rome.

ter reaching maturity he identified himself with his people, and going to the king, boldly demanded their freedom. At first Pharaoh haughtily refused the

demand, but at last he yielded and commanded Moses and his people to go out from Egypt.

92. The Exodus; The Judges.—1. Moses led the Israelites out of Egypt into the peninsula of Sinai, about the year 1270 B.C. After wandering for forty years in the wilderness north of the Red Sea and east of the Dead Sea, the exiles crossed the Jordan and reëntered the land in which their great ancestor, Abraham, had settled about seven hundred years before. They found the land held by hostile tribes whom it was necessary to conquer.

2. For two hundred years the Israelites were ruled by judges, who did not aspire to the name or position of king but were content to lead the nation in war and judge it in peace, from a position but little elevated above that of the mass of the people. "The judge obtained his office neither by hereditary descent nor by election, but was supernaturally designated to it, and exercised it with the general consent, having no means of compelling obedience. When once his authority was acknowledged, he retained it during the remainder of his life."

3. Of the seventeen judges who ruled the Israelites from the Exodus to the establishment of the Kingdom, the principal ones were: Moses, who led his people out of Egypt; Joshua, who conquered Palestine and divided it among the tribes; Deborah, who delivered Israel from the Canaanites; Gideon, who overthrew the Midianites; Samson, who fought against the Philistines; Eli, the high-priest; and Samuel, the last judge.

4. When Samuel grew old, he appointed two of his sons judges, but they were so corrupt and unscrupulous that the people rebelled against them and demanded a king. Samuel tried to dissuade them, but when they persisted he yielded and appointed Saul the first king of Israel.

93. Saul.—1. When Saul ascended the throne the condition of the people was but little more advanced than when the tribes under Joshua took possession of the Promised Land. Pastoral and agricultural occupations constituted the industries of the people; simple habits prevailed; there was no wealthy class; Saul, like the judges, had no court, no palace, no extraordinary retinue; he was little more than a leader in war and chief judge in time of peace. The nation was weak. The Ammonites from the east, and the Philistines from the southwest, ravaged the country at their pleasure.

2. In Saul's first year as king (1095 B.C.), he defeated the Ammonites, the Philistines and other powerful tribes that had made war upon the Hebrews. In 1055 B.C. the Philistines again assumed the offensive and defeated the Israelites under Saul, at Mount Gilboa. Saul, and all his sons but one, fell in the battle.

94. David.—1. After the death of Saul, David, of the tribe of Judah, was made king. His first act was the capture of Jerusalem, which had, up to this time, been in the possession of the Jebusites. Having taken it, he made it his capital, built himself a palace there, and by



DAVID TRIUMPHANT

A statue by Antonin Mercié, in the Luxembourg Gallery, Paris.

removing to it the Ark of the Covenant constituted it the national sanctuary. At the same time a royal court was formed and a royal state was assumed such as had hitherto been unknown in Israel.

2. Foreign conquests followed. The Philistines were chastised and Gath—their chief city—taken. In a



JEWISH CEMETERY

The supposed tomb of Absalom, the tomb of St. James, and tomb of Zacharias. The white stones in the foreground mark Jewish graves. [From a special photograph.]

brilliant series of campaigns, Moab, Ammon and Edom were overcome, and all the country between Palestine and the Euphrates, as far south as the Red Sea, was added to the kingdom of David.

95. Solomon.—1. The reign of Solomon, David's successor and his youngest son, is the culminating era of

Jewish history. Resistance on the part of the conquered tribes had nearly ceased, and the new king was therefore "a man of peace." The position of his kingdom among the nations of the earth was acknowledged by the neigh-



DOORWAY TO THE TEMPLE OF THE SUN AT
BAALBEK

The so-called Solomon's Temple; in fact, built by Antoninus Pius, second century B.C., on ancient foundations.
[From a special photograph.]

boring powers, and the reigning Pharaoh of Egypt did not scruple to give him his daughter in marriage. A great commercial movement followed. By alliance with Hiram of Tyre, Solomon was admitted to a share in the profits of the Phoenician traffic, and the vast influx of the precious metals into Palestine

which resulted from this arrangement enabled the Jewish monarch to indulge freely his taste for ostentation and display. The court was reconstructed on an increased scale. A new palace of enlarged dimensions and far greater architectural magnificence superseded the palace of David. Above all, a sanctuary for the national

worship was constructed on Mount Moriah. On this temple all the mechanical and artistic resources of the time were lavished, and in it all the external glories of the Jewish dispensation culminated.

2. But close upon the heels of success and glory followed decline. The trade of Solomon—a state monopoly—enriched himself, but not his subjects. The taxes which he imposed on the provinces for sustaining his extravagant court exhausted and impoverished them. His employment of vast masses of the people in labor of an unproductive character was a poor policy. The legitimate fruit of



POOLS OF SOLOMON
The ancient reservoir of Jerusalem. [From a special photograph.]

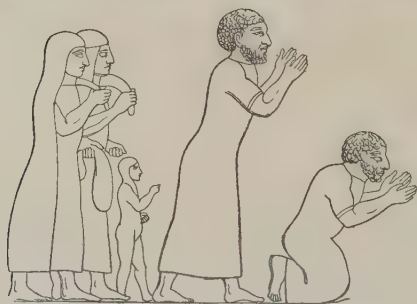
Solomon's extravagance, luxury and immorality was the disintegration of the kingdom, which immediately followed his death in 975 B.C.

96. The Kingdom Divided.—When Rehoboam, Solomon's son, ascended the throne, one of his father's generals named Jeroboam came at the head of the people and demanded that the burdens which Solomon had imposed upon the nation should be lightened. The new king declined to make concessions and imposed new exactions. The outraged people rebelled, and Jeroboam

promptly accepted the crown they offered him. Ten tribes followed Jeroboam, and thereafter constituted the Kingdom of Israel. Two tribes, Judah and Benjamin, adhered to the royal house of David, and became the Kingdom of Judah.

97. The Kingdom of Israel.—1. The territory included all of Solomon's kingdom which lay east of the Jordan and all on the west side that lay north of a point ten miles north of Jerusalem. The capital was Shechem. Though twice the size of Judah, the kingdom lacked stability, and in 722 B.C. it was overthrown by Sargon.

2. On the fall of the kingdom, the entire population, with the exception of those who were weak, wounded or



JEWISH CAPTIVES BEFORE SENNACHERIB

diseased, were banished to the region north of Nineveh and east of the Tigris. The inferior remnants intermarried with Assyrian colonists, and their descendants formed the

mixed race known as Samaritans, despised by the Jews. The bulk of the Ten Tribes seem to have been lost to history with their deportation to Media.

98. The Kingdom of Judah.—While the nineteen kings of Israel belonged to nine different dynasties, or families, and most of them must therefore have been

usurpers, the nineteen kings of Judah were all of the royal line of David. In striking contrast with the Kingdom of Israel, it recovered from disasters with its strength apparently unimpaired. It defied Assyria in one reign, confronted Egypt in another, and was at last crushed only by the full force of the Babylonian Empire under Nebuchad-



THE WAILING PLACE OF THE JEWS

At Jerusalem. Here, at what are supposed to be the foundation walls of the ancient temple, many Jews meet on the Jewish Sabbath and the preceding afternoon to bewail the destruction of their temple and the loss of their inheritance. [From a special photograph.]

nezzar, who captured Jerusalem in 586 B.C., and carried Zedekiah, the king, with all his people captives to Babylon.

99. The Period of Subjection.—The events related in the book of Daniel occurred while the Jews were captives in Babylon. In 536 B.C., two years after the taking of Babylon by the Persian king Cyrus, that monarch per-

mitted the Jews to return to Jerusalem, rebuild their temple and establish themselves in Judea under a Persian governor. In 330 B.C., Alexander the Great conquered Palestine, and his Grecian successors ruled it until it became a Roman province, 63 B.C. The Jews frequently revolted against Roman rule, and in 70 A.D., Titus destroyed the city, including the third temple, which had been built by Herod. The conquered people, driven from Palestine, were dispersed over the face of the civilized world.

100. The Period of Dispersion.—Since the year 70 A.D. the Jews have never formed a political unit, either as an independent nation or as a subject province. In the seventh century A.D., the Moslems overran Palestine, and in the year 637 the Mosque of Omar was erected, occupying the site of the Temple on Mount Moriah.

101. Later History.—While the Jews long ago ceased to exist as a nation, they continued to preserve their identity as a people and are still to be found in every country of the world. Although subjected to the most horrible persecutions in Christian lands, they have maintained their vigor, their industry and their thrift.

Hebrew Civilization

102. Literature.—1. The literature of the ancient Hebrews is more complete, more accessible, and of a more lofty character than that of any other people of equal antiquity. This literature consists of the thirty-nine

books of the Jewish Bible, the fourteen books which compose the Apocrypha, and the Talmud.

2. The Bible is made up of the Pentateuch or five books



ANCIENT GREEK TEMPLE IN PALESTINE
At Paneas or Caesarea Philippi. [From a special photograph.]

of the law, twelve historical books, five poetical books and twelve prophetical books.

3. The word *apocrypha* means hidden or spurious. As applied to Hebrew literature, it is used to designate



A HEBREW PRIEST OFFERING
INCENSE.

a collection of fourteen books which are by some regarded as a part of the Bible and are by others rejected as spurious. These writings form the historical link between the Old and New Testaments. They are included in some editions of the Bible, but omitted from others.

4. The Talmud, highly revered by the Jews, is the body of their civil and canonical law not included in the Pentateuch. It consists of two parts, the Mishna, or oral law promulgated by Moses, and the Gemara, which is a commentary on the Mishna.

103. Primary Education.—1. The education of children, among the ancient Hebrews, began, continued and ended in the home. An excellent summary of its methods is given in Professor Levi Seeley's *History of Education*, extracts from which are here given.

2. "We have here the highest and best type of family training to be found in history, a characteristic that still holds in Jewish families wherever they exist, and that has contributed largely to the maintenance of the strong racial peculiarities of the Jews. The father taught his

boys reading and writing, and the mother taught the girls household duties; but the latter were not entirely excluded from intellectual training.

3. "Great attention was given to the rites and ceremonies of the Tabernacle and the Jewish law. History was also taught as a means of stimulating patriotism. . . . Religion was the central thought of all education, and preparation for the service of the Tabernacle and the worship of God was early given to every child. Thus, in an atmosphere of love and piety, the Jew discharged his sacred duty with care and faithfulness. Obedience to the commands of parents, veneration for the aged, wholesome respect for their ancestors, and familiarity with the Jewish law were instilled into the minds of all children. Music and dancing were taught in every household, not for pleasure, but as a means of religious expression. . . . There were no castes among the Hebrews, and the same kind of training was given to the children of rich and poor, high and low, alike.

4. "There were no Jewish schools until after the destruction of the nation and the loss of their civil liberty. After the defeat at Jena the Prussians turned to education as the sole means of retrieving their national greatness; the same was true of the Austrians after the defeat of Sadowa, and of the French after the fall of the empire at Sedan. But the Jewish people had set this example eighteen centuries before. . . . The rabbis required, 64 A.D., that every community should support a school,

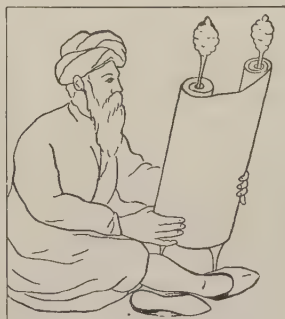
and that attendance should be compulsory. This is the first instance of compulsory education on record. If a town was divided by a stream without a connecting bridge, a school was supported in each part. Not more than twenty-five pupils could be assigned to one teacher, and where the number was greater an assistant was employed. If there were forty pupils, there were two teachers. It will thus be seen that the Jews put into practice eighteen centuries ago a condition of things which, owing to the complexity of our civilization, is with us to-day largely an unrealized ideal.

5. "Teachers were respected even more than parents, for it was held that parents prepared their children for the present, but teachers for the future. None but mature married men were employed as teachers. It was said that 'he who learns of a young master is like a man who eats green grapes, and drinks wine fresh from the press; but he who has a master of mature years is like a man who eats ripe and delicious grapes, and drinks old wine.'

6. "The child entered school at six. Previous to that age, physical exercise and bodily growth were to be the ends sought. 'When he enters school,' says the Talmud, 'load him like an ox.' Other authorities, however, encouraged giving him tasks according to his strength. The subjects taught were reading, writing, natural history, arithmetic, geometry and astronomy. The Scriptures were taught to all the children, and all were versed in religious rites.

7. "The methods were good and attractive, great effort being made to lead the children to understand, even though it might be necessary to repeat four hundred times. The discipline was humane. According to the Talmud, 'children should be punished with one hand and caressed with two.' Corporal punishment was administered only to children over eleven years of age."

104. Higher Education.—"Among the instrumentalities of higher education were the Schools of the Prophets, which taught philosophy, medicine; poetry, history and law to the sons of prophets and priests and of leading families. These schools were influential in stimulating the production of the historical, poetical and prophetic books of the Old Testament. But more important as direct means of higher education were



JEW READING ANCIENT SCROLL

the schools of the Rabbis. These sprang up in Alexandria, Babylon and Jerusalem in the early centuries of the Christian era. They were private institutions founded by celebrated teachers. Doubtless it was in such a school as this that St. Paul was brought up at the feet of Gamaliel. The principal subjects studied were theology and law—politics, history, mathematics and science being excluded. The collection of the sayings

and discussions was begun in the second century A.D. and afterward took form in the Talmud."

SUGGESTIVE QUESTIONS

Section 89, 2. Give the names of the twelve sons of Jacob. (See Gen. xxix: 32-35; xxx: 6-22; xxxv: 18.)

Section 93. In what respects did the inauguration of Saul's career as king differ from the beginning of kingly power in other nations?

Section 95, 2. What historic parallels are there to the decline of the kingdom which had been built up by Saul, David and Solomon?

Section 103. Compare Jewish with Chinese and Indian education, and show its points of superiority and inferiority.

REFERENCES

1. A thorough study of the Old Testament will be found essential to gain an adequate idea of the political and religious history of the Hebrews.

2. For an excellent summary of the political history and the mission of the Jews, read West's *Ancient History*, Sections 60-67.

CHRONOLOGICAL SUMMARY

EVENT	DATE B.C.
Abraham emigrated from Ur.....	about 2000
Israelites moved to Goshen in Egypt.....	" 1700
The Exodus.....	" 1300
Saul, king	" 1095
David, king.	" 1055
Solomon, king.....	" 1015
The kingdom divided.....	975
Kingdom of Israel.....	975-722
Sargon captures Samaria.....	722
Kingdom of Judah.....	975-586
Return from Babylon to rebuild the Temple....	536
Conquest of Palestine by Alexander.....	330
Jerusalem captured by Pompey.....	63
	A.D.
Jerusalem destroyed by Titus.....	70
Mosque of Omar built at Jerusalem.....	637

CHAPTER VI

PHOENICIA

105. The Land and the People.—Ancient Phoenicia was a strip of land from ten to fifteen miles wide and one hundred fifty miles long, north of Judea and lying between



WALL AT BAALBEK IN SYRIA

This wall is believed to have been built by the Phoenicians in prehistoric times. The colossal stone here shown is one of the famous three, called the *Trilithon*. It is 64 feet long, 13 feet high and 13 feet thick. The others are nearly as large.

the Lebanon Mountains and the Mediterranean Sea. The people were of Semitic origin. As the mountains on their western border rendered communication with the interior very difficult, they were compelled to resort to

the sea as a means for carrying on trade with other nations. The Phoenicians, therefore, became sailors, and were the chief maritime people among the ancients. They excelled, also, in gem cutting, dyeing and the manufacture of pottery. The dye known as "Tyrian purple," made from the secretion of a purple mollusk, was highly prized by other nations.

106. Tyre and Sidon.—Phoenicia never had a truly national existence. The people acknowledged the supremacy of the leading city, Sidon, until the overthrow of that city by the Philistines, about 1050 B.C. Tyre then became the leading city, and she retained her supremacy for more than seven centuries, until she was destroyed by Alexander the Great, 332 B.C.

107. Commerce.—The Phoenicians were the ocean carriers for nearly the entire known world. They furnished both merchant and war ships for Assyria, Babylon, Persia, Egypt and Macedonia. Their ships brought tin from Britain and the eastern shore of the Black Sea, precious metals from Spain, ivory and pearls from India.



PHOENICIAN TOMB AT AMRITH

108. Colonies.—To facilitate their maritime trade, the Phoenicians established supply depots on the shores of the Mediterranean and the Atlantic. These depots developed

into colonies which became important centers of trade. The shores of Greece, Italy and the islands of the Aegean and Mediterranean seas were dotted with towns founded by the Phoenicians. Among the most famous of these were: Utica in northern Africa, founded in 1101 B.C.; where in 46 B.C. the younger Cato took his own life rather than outlive the Roman republic; Hippo, on the Mediterranean coast west of Utica, noted as the residence of Saint Augustine fifteen hun-



RUINS OF A PHOENICIAN TEMPLE

The ruins of this temple together with the tomb above are the most noteworthy remains of pure Phoenician architecture.

dred years after the founding of the city; Carthage, which has been made famous by Virgil as the city of Queen Dido, and which became the commercial rival of Rome; and Gades—now called Cadiz—in Spain.

109. Phoenician Enterprise.—The Phoenicians, with the Egyptian hieroglyphics as a basis, constructed a phonetic alphabet. This alphabet they carried with them wherever they traded, and made it the foundation of all the modern alphabets.

SUGGESTIVE QUESTIONS

Section 105. Name other peoples of Semitic origin.

Trace on a map the principal trade routes of the Phoenicians.

Section 106. In what arts were the Tyrians and Sidonians especially skillful?

Section 108. Locate on your map the colonies established by the Phoenicians.

Section 109. Do you think that the Phoenicians invented books? How many letters did their alphabet contain? What kind of writing materials did they use?

REFERENCES

1. Read Ezekiel xxvi and xxvii, for the Biblical account of Phoenician trade and life.

2. The standard work of reference on Phoenician art is the two volumes on *Phoenicia* in Perrot and Chipiez's *History of Ancient Art*.

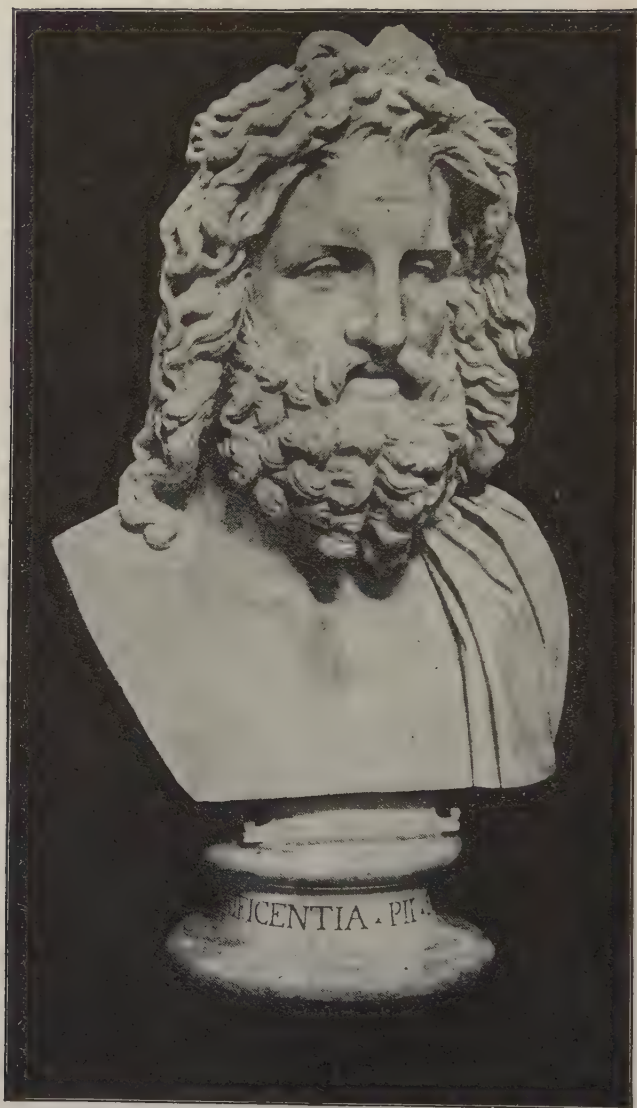
CHRONOLOGICAL SUMMARY

EVENT .	DATE B.C.
Phoenicia settled	about 2500
Egyptian supremacy	" 1800
Hittite and Assyrian control	" 1400
Tyre supreme in Phoenicia; the alphabet perfected	1200
Period of independent development	1100-900
Under Assyrian and Babylonian control	900-539
Destruction of Sidon by Assyria	678
Tyre invested by Babylonians	572
Phoenicia becomes a part of the Persian kingdom	539
End of siege of Tyre by Alexander the Great	332
Syria gains control of Phoenicia	197
Phoenicia becomes a Roman province and disappears as a nation	64

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ZEUS

This fine marble bust, found at Otricoli, Italy, is now in the Vatican, Rome. It dates from the close of the fourth century B.C.

PART TWO

GREECE



PART TWO

GREECE

CHAPTER VII

THE LAND AND THE PEOPLE

SUGGESTIONS FOR STUDY.—1. Draw a memory map of Greece. The sketch, containing only coast lines, should be made in about half a minute. Do not refer to the printed map from the time of beginning the sketch until it is finished. Now compare it with the map in the book, and after noting where it can be improved, sketch it again. Continue this until an approximately accurate sketch has been made. In a similar manner add to the sketch the islands, mountains and rivers. Towns and cities may be located as they are mentioned in the text. Treat each map and plan found in the text in a similar way.

2. Read any other texts you can gain access to in connection with the various topics you study. Read encyclopedia articles on Greece and on the places and persons mentioned in the text. It is a good plan to read such texts or articles—as far as they relate to the topic in hand—before studying the topic in this book.

3. The tales of the heroes, and the stories of the Argonauts and of the Trojan War, are true even while they are partly mythical. They are true because in each of them are to be found great moral principles which have been taught in the world's ethical and religious systems from the earliest historical time to the present day. Try to discover and extract the kernel of truth which lies hidden in each of these legends.

4. Read the following sketch with the map of Greece and also a map of Europe before you. Verify every statement in the text by reference to the maps. The maps should be consulted no fewer than seven times to verify that number of statements in the first paragraph. Do not try to commit any of these statements to memory. On the other hand, impress upon your mind a map of Greece that will be ready for use whenever needed.

110. Geographical Sketch.—1 Ancient Greece was—as to situation and extent—nearly identical with modern Greece. It is the easternmost of the three great peninsulas which form the southern extremities of Europe. This peninsula is divided by arms of the sea into three parts: Northern Greece, including Thessaly and Epirus; Central Greece, consisting of eleven states, of which the most important were Acarnania, Aetolia, Phocis, Boeotia and Athens; and Southern Greece, also consisting of eleven states, the principal ones being Arcadia, Achaëa, Argolis, Elis, Messenia and Laconia. Southern Greece is often called the Peloponnesus, the literal meaning of which is the Island of Pelops—Pelops being an early king.

2. The peninsula is small, but has an extended coast, on account of its numerous bays and gulfs. On the north, Greece is protected by the Cambunian Mountains, a range running from west to east. The eastern extremity of this range was the celebrated Olympus, which was the fabled abode of Zeus and the other noted deities. On the west of Thessaly, which itself forms a large basin, Mount Pindus, the highest in Greece, runs from north to south, and near its southern extremity branches so as to form two chains—Othrys on the east and Oeta on the west. Thessaly is separated from the rest of Greece by Mount Oeta, which protected Middle Greece from invasion as long as the few mountain passes were well guarded. The most celebrated of these passes is that of Thermopylae,

consisting of a narrow road leading between the steep side of Mount Oeta and the sea. This pass, about five miles in length, was of the highest importance, as it formed the only road into Middle Greece for armies coming from the north, and being in some parts extremely narrow, could be easily defended. This pass, or gateway, received its name from a hot spring (Greek *thermos*, hot, and *pyle*, gate), from which warm, sulphurous water still flows. The mountains specially invested with historical associations are Olympus, which has already been mentioned; Parnassus, which is sixteen miles north of the Corinthian Gulf, and was the home of the Muses; Ossa and Pelion, south of Olympus, near the coast—used by the giants as stepping-stones in their attack on the Olympian gods; Hymettus and Pentelicus, near Athens, the former noted for its honey and the latter for its marble quarries. The Peloponnesus is traversed by rugged chains of mountains that ramify in every direction from the central state of Arcadia—the “Switzerland of Greece.” Nature thus placed barriers between the little states of Greece, and prevented them from forming one nation under a central government.



A GRECIAN PEASANT

3. The climate of Middle Greece produced an equally salutary effect; for while the fertility of the country

yielded everything that was necessary to sustain life and afford pleasure, yet exertion could nowhere be dispensed with. The country produced in most parts abundance of grain, wine, olives and figs; but as it yielded nothing without labor, nature herself prevented the Greeks from falling into that state of listlessness and indolence which in many Asiatic countries has so materially checked the progress of civilization.

4. The numerous islands¹ by which Greece is surrounded belong to it by virtue of their physical and geological structure. Euboea stretches for more than a hundred miles along the eastern coast; the Cyclades, lying in a circle, and the Sporades, scattered like seed, are like stepping-stones in the Aegean Sea, connecting Attica with the Grecian colonies in Asia Minor. Among the islands which have a historical interest are Samothrace, where ancient monuments and the celebrated statue Nike Apteros (Wingless Victory) have been discovered; Lemnos, sacred to Vulcan, and famous for a medicinal earth; Tenedos, the island to which, at the time of the Trojan War, the Greeks withdrew their fleet from Ilium, or Troy, after leaving the wooden horse before the city; Lesbos (Mytilene), the birthplace of poets, philosophers

¹ The student should associate each island mentioned in this paragraph with the event in the text for which it is famous, and also with its location as shown on the map. He should also look up the event or purpose mentioned, sufficiently to make the association vivid. For example, when he comes to Cos, its location south of Halicarnassus should be noticed. By consulting the encyclopedia one finds that Aesculapius was the god of medicine, the son of Apollo, and that his sons served at the siege of Troy; and that Hippocrates, a descendant of Aesculapius, was called the Father of Medicine, and was born 460 B.C.—twenty years after the battle of Salamis (Section 157).

and historians, among them Sappho, the "Lesbian Nightingale"; Chios (Scio), which claimed the honor of being the birthplace of Homer; Samos, where, about 535 B.C., Polycrates built a temple to Juno; Patmos, where the Apostle John wrote the Apocalypse; Cos, famous for its temple of Aesculapius and as the birthplace of Hippocrates; Paros, whose quarries yielded the white and durable Parian marble; Melos, or Milo, where the celebrated marble statue of Venus of Milo was found in 1820; Delos, a little island containing about two square miles, sacred to Apollo and the depository of the treasury of the Grecian states in the fifth century B.C.; Salamis, the birthplace of Solon and Euripides, in sight of which a great naval victory was gained by the Greeks under Themistocles over the fleet of Xerxes in 480 B.C.; and Ithaca, off the west coast, celebrated in the Homeric poems as the kingdom of Ulysses, or Odysseus.

5. Greece has the same area as the State of West Virginia, and is in the same latitude as Southern Spain, Maryland, Northern California and Japan.

111. The People.—1. There is reason to believe that the Greeks, who belong to the Mediterranean Branch of the Caucasian Division of the human race, migrated from Asia Minor. Their first appearance in Europe was in a city of Thessaly called Hellas, from Hellen, their first king. The Dorians, to whom the Spartans belonged; the Aeolians; the Ionians, progenitors of the Athenians; and the Achaeans, all claimed descent, respectively, from

Dorus and Aeolus, who were sons of Hellen, and Ion and Achaeus, who were his grandsons.

2. The Dorians settled in Thessaly and around the slope of Mount Parnassus; the Aeolians were spread over Northern Greece and the western coast of the Peloponnesus; the Achaeans held the southern and eastern part of the Peloponnesus; and the Ionians occupied Attica, together with a strip on the north coast of the Peloponnesus. The people of all these divisions spoke of themselves as Hellenes, and called their country Hellas. A small tribe of the Hellenes, known as the Graeci, and occupying the northern part of the country, came into contact with the Romans, who ignorantly applied the name to all the people. It was in this way the Hellenes came to be called Greeks and their country, Greece, instead of Hellas.

3. When the Hellenes migrated into the Peloponnesus, they found it occupied by a kindred people, the Pelasgians. It is probable that the Pelasgians had occupied Greece from about 2000 B.C. They are believed to have emigrated from Asia—one branch occupying the Grecian peninsula, and the other the peninsula of Italy. Massive walls of unhewn stone, built by the Pelasgians to protect their farming villages, are still to be found in Greece. Recent discoveries have proved that their capital was at Mycenae and that they developed a high state of civilization, which reached from Sardinia to Cyprus.

112. The Four Divisions.—Of the four divisions of Hellenes, the Dorians, Ionians and Achaeans play the most important part in fable and history. In the Heroic Period the Achaeans were predominant, but authentic history treats mainly of the Dorians and Ionians and the rival confederacies formed by these two peoples. The Dorians were a stern, practical, unimaginative people. They developed the body, rather than the mind, and their education pointed toward making them strong, brave, hardy soliders. As such they were unrivaled. Their principal city was Sparta. The life of the Ionians was centered in Athens. Unlike the Spartans, they acquired a culture that can be obtained only by intercourse with other people. They had, moreover, a truer idea of education—that of training the whole being—body, reason, imagination, taste, and all the faculties of the soul. The Dorians were soldiers and nothing else; the Ionians, while not deficient in courage and military skill, gave to the world many artists, historians, orators and philosophers.

SUGGESTIVE QUESTIONS

Section 110, 1. What is the eastern peninsula of Southern Europe? What is the middle peninsula?

What arms of the sea divide the Peloponnesus from Middle Greece? What divide Middle Greece from Northern Greece?

Without looking at the map in the book, name the principal divisions of Southern Greece, locating them on your mental map as you name them. In a similar way, name and locate the principal divisions of Middle Greece and of Northern Greece.

Section 110, 2 and 3. How do you account for the fact that

Greece is now a united kingdom, while nature prevented ancient Greece "from forming a nation under a central government"?

Section 110, 3. Explain how the nature of the country could have the effect mentioned at the end of paragraph 3.

Mention some of the Asiatic countries referred to at the close of the paragraph.

Section 110, 4. How does Euboea compare in length with the State in which you live?

Section 111, 1. What other families besides the Hellenes or Greeks belong to the Mediterranean branch of the Caucasian race?

REFERENCES

1. Read Abbott's *Greece*, vol. i, chs. i and ii.
2. Richardson's *Vacation Days in Greece* describes in a most delightful manner the physical features of Greece.

CHAPTER VIII

THE HEROIC PERIOD

SUGGESTIONS FOR STUDY.—Some practical people honestly question the value of a knowledge of mythology. As you study the myths which compose so great a portion of the record of the Heroic Period in Grecian history, try to penetrate to their inner meaning. Try to discover what light—if any—they throw upon modern problems connected with religion, government and society.

Locate on your mental map the rivers of Peneus and Alpheus; the “pillars of Hercules”; the islands of Crete and Sicily; the Black (Euxine) Sea; and all other places mentioned.

113. Introductory.—The chronology of this period is very uncertain; but if we follow the Greek legends we shall find that it extends from about 1400 B.C.—the time of Hellen and his sons—to about 1100 B.C., when the Heraclidae, aided by the Dorians, reoccupied their old home in the Peloponnesus.

114. The Greek Heroes.—1. The most illustrious of all the Greek heroes was Heracles, or Hercules, as he is generally called. He was the son of Zeus, the supreme god, and Alcmena, the granddaughter of Perseus. In order to obtain immortality from the gods he performed twelve superhuman labors. The following were among them. The valley of Nemea was infested with a monstrous lion. Hercules entered the lion's den and strangled it. Near Argos, the birthplace of the hero, dwelt a huge hydra with nine heads—one of them immortal. Hercules

cut off its heads, but two appeared for every one destroyed. He at last succeeded in burning the mortal heads and in burying the immortal one under a rock. A fierce wild



HERCULES AND CENTAUR

Statue by Giovanni di Bologna, on the Loggia de Lanzi,
Florence, Italy.

boar was chased through the deep snow and taken alive in a net. Augeas, king of Elis, had three thousand oxen whose stables had not been cleansed for thirty years. Hercules, having been ordered to cleanse them in one day, accomplished the task by turning the rivers Alpheus and Peneus into them. He sailed over the Mediter-

ranean and through the Strait of Gibraltar to an island in the Atlantic and there secured some oxen he had been ordered to procure. He also brought to the upper world the dog Cerberus, which guarded the entrance to Hades. The labors of Hercules typify (1) those toils which mankind in its infancy has to sustain in subduing nature, and (2) the exploits which become neces-

sary when different tribes are settled in fixed abodes and are struggling for supremacy.

2. Theseus was a favorite hero with the Athenians, having descended from Cecrops, the founder of Athens. To him are ascribed adventures similar to those related of Hercules. But

he is especially celebrated as the hero who united the independent towns or political communities into one state, and who laid the foundation of the political constitution of Athens. Minos, king of Crete, whose mighty fleets dominated the sea, kept in a labyrinth a monster called the Minotaur. To this animal were fed the

youths and maidens whom he exacted in tribute from the Athenians. Theseus slew the Minotaur, and so rid his country of the heavy burden.

3. Perseus was cast out to sea in a frail chest by his grandfather, king of Argos. The king hoped thus to



PERSEUS

Marble statue by Canova, in the Vatican, Rome.



MEDEA
Modern painting by N. Sichel.
162

defeat a prophecy that he would die by the hand of a grandson. But Perseus was rescued by a fisherman, and when he was fifteen years old Pallas Athene, the daughter of Zeus, appeared to him and promised him a noble career on condition that he would slay the gorgon, Medusa. This monster had the face of a beautiful woman; but instead of hair, vipers wreathed about her temples and shot out their forked tongues. She lived in the country of the Hyperboreans, beyond the pole. After undergoing the most frightful dangers for seven years, he succeeded, and returned with her head. In the meantime he had liberated the beautiful Andromeda, who had been chained to a rock on the seashore to be devoured by a sea monster. Andromeda became his wife, and he was made king of Argos.

115. The Argonauts.—1. Shortly before the outbreak of the Trojan War, Jason, a prince of Thessaly, was persuaded by a kinsman, who was jealous of him, to embark on a voyage in quest of the Golden Fleece. Accompanied by a band of heroes, Jason set sail on the ship *Argo*, bound for Colchis, on the eastern shore of the Black Sea, where the Golden Fleece had been nailed to a beech tree in a dense wood. After many adventures, the prize was secured. Medea, the daughter of the Colchian king, had aided Jason in his enterprise and he took her home with him.

2. On their way home they were driven out of their course and were compelled to pass a flowery island, where

they heard the songs of the Sirens. The Sirens were "three fair maidens sitting on the beach among beds of crimson poppies and golden asphodel. Slowly they sang, and sleepily, with silver voices, mild and clear, which stole over the golden waters and into the hearts of all the heroes. And as the heroes listened, the oars fell from their hands, and they closed their heavy eyes; and they dreamed of bright, still gardens, and they thought of their renown no more. The song of Orpheus at last drowned that of the Sirens. The heroes caught their oars, and cried, 'We will be like Perseus, and we will dare and suffer to the last.' And as Orpheus sang, they dashed their oars into the sea, and kept time to his music as they fled fast away; and the Sirens' voices died behind them in the hissing of the foam along their wake. When the Sirens saw that they were conquered, they shrieked for rage and leapt from the beach into the sea and were changed into rocks." There are to this day treacherous rocks on the coast of Italy where these Sirens are supposed to have sung.

3. Then they came to the Strait of Messina, where a female monster named Charybdis, coming from the island of Sicily, "caught them in its fearful coils of wave and spun them round and round. And while they struggled, they saw near them on the Italian shore a high, smooth rock, with the opening of a cave half-way up. Out of this cave came Scylla, the sea-hag, with six heads and six long necks. And never ship's crew came safe by her

rock, for she bends her long neck down to them, and every mouth takes up a man. But Thetis, Peleus's silver-footed bride, rose from the sea with her nymphs, and Scylla shrank into her cave affrighted—for all bad things shrink from good—and the Argo leapt safe past her, while a fair breeze rose behind." Twentieth century mariners, sailing the Mediterranean, are acquainted with a dangerous rock on the Italian coast opposite the



SCYLLA

whirlpool Charybdis on the coast of Sicily. The passage between them was perilous to the light sailing vessels of former days. This fact and the legend of the Argonauts have given rise to the saying, "Between Scylla and Charybdis," signifying that there is danger on either hand.

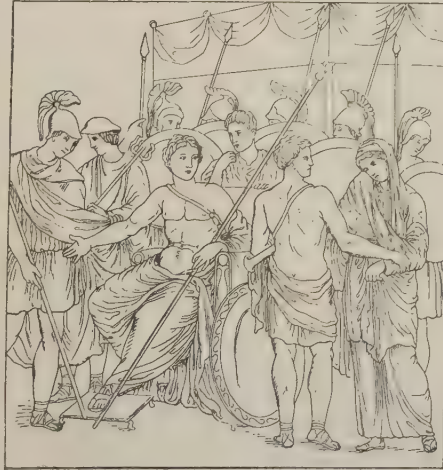
116. The Trojan War (about 1194–1184 B.C.).—1. The scene of this war is Troy, or Troja, formerly called Ilium, a city near the Mediterranean coast of Asia Minor, not far from the Dardanelles. This city gave the name to Homer's great work, the *Iliad*, which tells the story of the tenth year of the Trojan War. The people of Troy were of the same race as the Greeks. A quarrel had arisen among the goddesses Hera (Juno), queen of Heaven, Aphro-

dite (Venus) and Pallas Athene, as to which of them was the most beautiful. They agreed that the question should be decided by Paris, a son of Priam, king of Troy. Aphro-



HELEN OF TROY
Modern painting by Sir Frederick Leighton.

dite gave Paris to understand that if he would decide in her favor, she would procure for him as a wife the most beautiful woman in the world. Now, the woman most renowned for her beauty dwelt in Sparta, more than three hundred miles across the Aegean Sea. Her name was Helen, and she was the wife of Menelaus, king of Sparta. Paris, having given the decision to Venus, set sail for Sparta, and was hospitably received in the home of Menelaus. But he



BRISEIS TAKEN FROM THE TENT OF ACHILLES
Pompeian fresco now in the National Museum, Naples.

violated the laws of hospitality, won the love of Helen and carried her away, with many treasures, to Troy. Such conduct called for revenge. All the chiefs of Greece united under the supreme command of Agamemnon, a brother of Menelaus, and king of Mycenae, in an expedition against Troy. Among the heroes engaged in the expedition were the lion-hearted Achilles of Thessaly, the crafty Ulysses (Odysseus), king of Ithaca, the venerable Nestor, the mighty Ajax, and many others of the most valiant chiefs of Greece.

2. Venus naturally sided with the Trojans and enlisted Mars on the same side. Juno and Minerva, as might be expected, favored the Greeks. Hector, the most valiant son of Priam, and Achilles, the champion of the Greeks, met in single combat. Hector was slain. Paris determined to avenge the death of his brother Hector. He had



PARTING OF HECTOR AND HIS WIFE ANDROMACHE
Modern painting by A. Maignan.

learned that there was one spot on the body of Achilles that was vulnerable; for his mother, when she plunged him into the Styx, had clasped her hand about his ankle, and this part had not been wet. Stealing upon Achilles while he was in the temple of Apollo, Paris slew him by a poisoned arrow which severed the tendon just above the heel.

3. The Greeks despaired of capturing Troy by force, and accordingly resorted to a stratagem. They con-

structed an immense wooden horse, which they declared was intended as an offering to Pallas to atone for the indignity put upon her in taking the Palladium out of Troy. They filled the hollow horse, however, with armed men, and then sailed away ostentatiously as if they had abandoned the siege. The Trojans, seeing the departure



PARIS, AENEAS AND A WOUNDED TROJAN

Aegina marbles in the Glyptothek, Munich, Germany.

of the Greek fleet, poured out of the city and gathered, wondering, about the wooden horse. Some of them wanted to take it into the city. Laocoön, the priest of Neptune, advised the people to have nothing to do with the horse, as the Greeks were always treacherous. Two huge serpents just then came up out of the sea and strangled Laocoön and his two sons. This was decisive. As the horse was too large to enter a city gate, a section of the wall was torn down, and the horse was dragged into the city. That night the Greeks issued from the

body of the horse and opened the gates of Troy to their friends, who had returned from Tenedos. The city was set on fire and the people put to the sword. Paris was killed by a poisoned arrow before the city was taken. Priam was slain when Troy fell. Helen returned to her husband and they reigned in splendor at Sparta.

117. Adventures of Ulysses.—The poem in which Homer gives an account of the homeward voyage of Ulysses (Odysseus) is called the *Odyssey*. Ulysses had left his wife Penelope in his island kingdom of Ithaca. To her he was anxious to return. But many difficulties impeded him on his way and it was twenty years before he arrived at Ithaca. More than a hundred Ithacan nobles had sued for the hand of Penelope. Her suitors were feasting in the palace as if it were their own, and Ulysses, entering as a beggar, took a humble place at his own table. Penelope at last consented to be the wife of the one most skillful with the bow. An old bow of Ulysses was brought, but none of the nobles could bend it. The beggar took it, adjusted the string, and sent the arrow straight to the mark. "Now for another mark!" he cried, and put an arrow through the heart of the most insolent suitor. Ulysses was recognized and was left master of his own palace and possessor of his kingdom and his wife.

118. Legend and Fact.—The explorations of Dr. Heinrich Schliemann, begun in 1870 and continued for sixteen years, led to the discovery of what he believed to be the site of ancient Troy. Later excavations proved

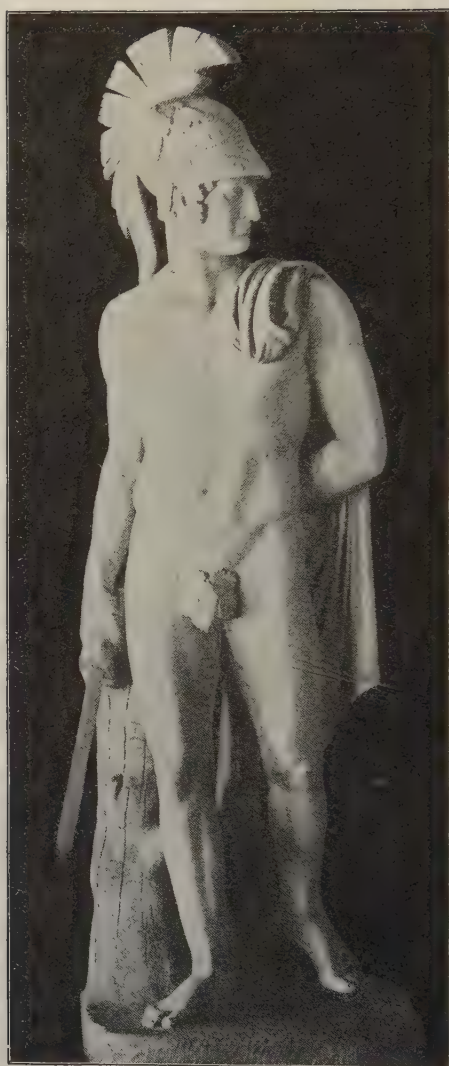
conclusively that this was the Troy of which Homer sang. Scholars and explorers, following the wanderings of Ulysses, have found also in rocks, rivers and crags remarkable confirmations of the fidelity of the narrative.

119. Civilization in the Heroic Age.¹—1. Slavery was general in Greece. The slaves, in most cases prisoners taken in war, or their children, were employed in domestic service, in gardening and in herding flocks. Husbandry was carried on by freemen who served the wealthy land-owners for wages. These latter formed a higher order, distinguished by birth, and generally by valor, wisdom and a love of adventure. They were the nobles or the chiefs of the nation—one among whom was the head of all, and bore the title of king; but the king was only the first among his equals, who assisted him with their counsel.

2. Laws, in our sense of the word, did not exist, all rights and duties being fixed by ancient usage. The legend of the Trojan War presents to us the first instance of a united national enterprise.

3. Social relations were extremely simple. Maidens of high rank performed ordinary domestic duties, such as carrying water, and laundry work. A father had the absolute right to dispose of his daughter's hand. Food was of the simplest kind and drunkenness was rare. The Greeks were kind to their inferiors, including the slaves. In war, no quarter was given to armed foes except to

¹ This subject is more fully treated in Part III, *Greek Civilization*.



HECTOR
Statue by Canova, in the Academy, Venice.
172

gain a ransom. In conquered cities, the men were generally put to death and the women and children distributed among the conquerors as slaves.

4. The Greeks believed the whole earth to be a plane surface surrounded by the river Oceanus. A vast pit in the earth, called Hades, was the abode of departed spirits, and far below the earth lay the dismal pit of Tartarus. Mount Olympus in Thessaly was believed to be the highest mountain on earth and the home of the gods. The vault of heaven was considered to be a solid vault of metal supported by the god Atlas.

120. The Dorian Migration.—1. The Heraclidae had been driven from their home in Southern Greece by the Pelopidae, and had taken refuge with the Dorians. The latter people looked with longing eyes upon the fertile valleys of Laconia and other parts of the Peloponnesus, and so went willingly with the Heraclidae to reinstate them in their old homes. From that time, though the movement is often spoken of as the Return of the Heraclidae, we hear little of them and much of the Dorians. They subdued the greater part of the Peloponnesus, choosing Sparta in Laconia as their capital city, and from this time—about 1100 B.C.—the Spartans are recognized as one of the two great powers of ancient Greece.

2. At the same time similar movements occurred among the other Hellenic tribes, and about 1000 B.C. we find them in new locations. The Ionians—the great rivals of the Dorians—settled in Attica, the Aeolians farther



THE VAPHIO CUPS

These interesting relics of the Achaean civilization were found in a tomb at Vaphio, near Sparta, in 1889, and are now in the National Museum, Athens. They are three and a half inches high, weigh eight ounces each, and are among the finest existing specimens of the goldsmith's art.
[From a photograph.]

north and west, and the Achaeans in that part of the Peloponnesus which constitutes the southern shore of the Corinthian Gulf.

121. Greek Colonies.—One result of these tribal movements was the migration of Aeolians, Ionians and Dorians to the shores of Asia Minor and the adjacent islands. The order of their location in their new home corresponded to that of their location before migrating. That is, the Aeolian colonies were farthest north; south of them the Ionians settled; and the Dorians colonized the southwestern shore of Asia Minor, together with such islands as Cos, Rhodes and Crete. The colonists retained their tribal unity and loyalty, not forgetting that they were Hellenes, and regarded the country they colonized as part of Hellas.

SUGGESTIVE QUESTIONS

Section 114. What useful lesson is to be learned from the story of Hercules? What from the story of Theseus; from that of Perseus?¹

Section 115. What important truth is taught in the legend of the Argonauts?

Section 116. What practical benefit may be derived from the study of the Trojan War?

¹ As a hint to the student to aid him in answering such questions as those given above it is suggested that the story of Hercules is an attractive method of teaching that divine favor is conferred only on those who put forth some effort to obtain it; that many obstacles and dangers ordinarily considered insurmountable may be overcome by a stout heart and resolute effort; that success is to be attained only by *continued* effort—by conquering difficulty after difficulty, as the hero performed successfully his twelve labors; that the most complex and perplexing trials will yield to repeated effort, as the hydra was finally slain; that when ordinary or conventional means of accomplishing a task are found inadequate, other means will suggest themselves to one who is thoroughly in earnest. The stories of Theseus, Perseus and other heroes are as suggestive as the legend of Hercules, and their lessons will yield themselves to the earnest thinker,

Section 119, 1. What is the basis of *nobility* in the sense in which the word is used in European history? How can a person be "distinguished by birth"?

Section 120, 1. How did the motives of the American Government in seizing Cuba in 1898 resemble or differ from those of the Dorians in seizing the Peloponnesus three thousand years ago?

REFERENCES

1. For gaining an appreciation of Greek life during the Heroic Period, nothing else will be found so helpful as the reading of Homer's *Iliad* and *Odyssey*, either in the original or in translation. Pope's and Bryant's poetical translations are excellent, though of late the majority of readers prefer the simple prose versions of Lang, Leaf and Myers (*Iliad*), and Butcher and Lang (*Odyssey*).

Look up the following references on special topics:

In the *Iliad*:

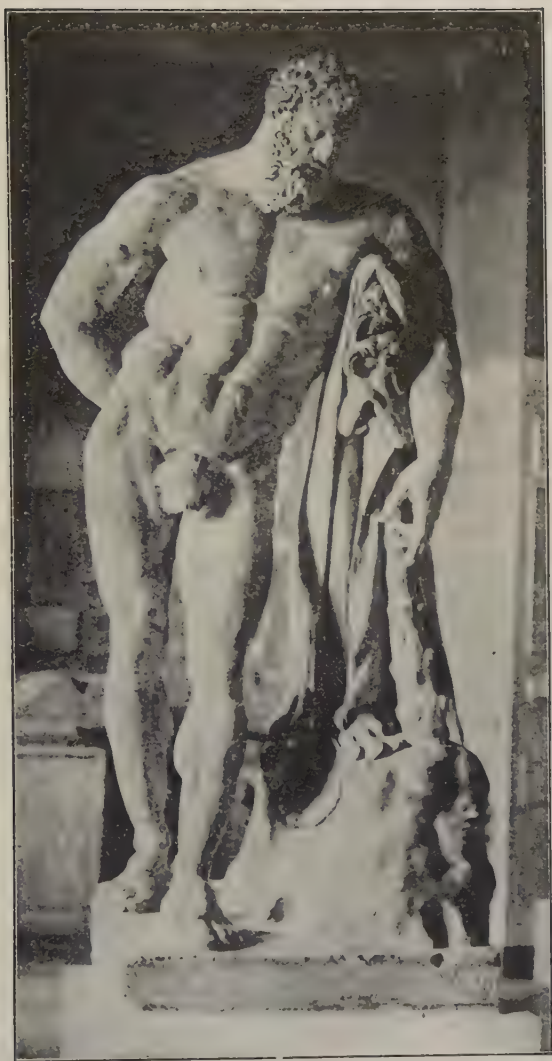
- (1) The gods, i, 400-430 and 526-611; ii, 403-434; v, 315-443 and 710-909.
- (2) King and chiefs, i, 75-306; xii, 255-285.
- (3) Council of chiefs, ii, 52-82, 87-187; x, 190-250.
- (4) Treatment of captives, vi, 50-75.
- (5) Funeral rites, xxiii, 254-897; xxiv, 503-702.
- (6) Law courts, xviii, 481-511.

In the *Odyssey*:

- (1) Commerce, i, 180-192; iii, 69-75; ix, 252-555.
- (2) Position of woman, i, 344-360; ii, 117-145.
- (3) Hades, the abode of the dead, xi.
- (4) Life in a palace, iv, 20-80; vi, 21-118 and 303-307; vii, 75-135; viii, 1-255.
- (5) Condition of the poor, xi, 486-494.

2. Read the story of the Trojan War in Vergil's *Aeneid*, bks. ii and iii. Both Dryden's and Conington's translations are good.

3. For a modern poet's conception of Helen of Troy, read in Tennyson's *Dream of Fair Women* the lines beginning, "At length I saw a lady within call."



THE FARNESE HERCULES

Found in 1540 in the Baths of Caracalla, Rome; according to the inscription, the work of the Athenian Glycon, first century, A.D.; now in the National Museum, Naples.

CHAPTER IX

THE FORMATIVE PERIOD

Sparta

SUGGESTIONS FOR STUDY.—Preparatory to a study of Sparta in the formative period, read encyclopedia articles on Sparta and Lycurgus; look up in the dictionary the definition and the derivation of the following words: code, citizen, initiative, debate, *viva voce*, *ex officio*, tenure, malfeasance. Look up as you reach them in your study any other words whose meaning is not quite clear. Form opinions upon such questions as restriction of citizenship in Sparta; government ownership of land; the reapportionment of land; the Spartan method of disposing of heiresses; the denial to the Assembly of the initiative in legislation; the state discipline.

122. Lycurgus.—The Spartans regarded Lycurgus, who lived about 840 B.C., as the founder of their greatness. To him they ascribed the creation of their constitution. But a constitution is not created by an individual nor by a body of men. It is the work of many generations and the product of centuries of development. It is probable, however, that Lycurgus is to be credited with giving to the Spartan Constitution its distinctive form. The story is that Lycurgus, the uncle and guardian of a minor king, framed a code of laws, which were confirmed by the oracle at Delphi. Then he bound the Spartans by an oath to observe the provisions of the code until his return from a journey he was about to undertake. Believing that the

greatness and prosperity of the Spartans depended on their fidelity to this code, he displayed his patriotism by voluntarily going into exile, from which he never returned. The principal object of the laws of Lycurgus was to create and support a vigorous and uncorrupted race of men. Hence, those laws had as much reference to private life and physical education



ANCIENT SPARTA
View from Therapne. [From an engraving.]

as to the government of the state. Spartan government and education as described in the following sections are substantially as planned by Lycurgus, though some features are the additions of later times.

123. Classes of People.—The people were divided into three distinct classes: The Spartans, the highest class; the Perioeci, the next; and the Helots, the lowest or serf class.

124. The Spartans.—1. Only the Spartans could be citizens. They were the conquerors and constituted about four per cent. of the population, but their military training was so perfect and their repressive measures so severe as to render any successful revolt from their stern rule well-nigh impossible. "Throughout all that period

of Sparta's history which is best known and best worth knowing, no democratic revolution made any headway against this active, organized, indomitable band of *Spartiatæ*, who held the state as an army would hold a fortress." ¹

2. In a certain sense the Spartans owned land as individuals, but their ownership was merely a right to use and enjoy the profits of their estates, and did not include the right to impair their value or to dispose of them or any part of them, in any way. By the "right of eminent domain," our own government may appropriate private real estate to public use, reasonable compensation being made; but the Spartan State, when it divided its conquered territory equally among the Spartan families, reserved the right to resume control and make new divisions of that territory at any time.

3. "It was a primary care of the state to keep its citizens rich in leisure, in order that they might live entirely for the service of the state and feel no necessity to engage in a pursuit of wealth, which would not only withdraw them from their bounden political duties, but also rob them of social consideration. It accordingly undertook the patriarchal duty of administering the wealth of the country as trustee for the citizens.

4. "It not only redistributed estates; it also compelled rich heiresses to marry men without patrimony, and grafted the poor upon estates by prescribed adoption. It

¹ Woodrow Wilson's *The State*.



followed, of course, from such laws, that adoption was not permitted to swell the numbers of any family without state sanction being first obtained; that wealthy heiresses were not allowed to throw themselves away on rich youths; and that landed estates could be alienated from the family to which the state had assigned them neither by sale nor by testamentary bequest. Citizens were both wards and tenants of the state.”¹ But human law could not permanently override natural law; in the later history of Sparta, the cunning and the provident few acquired control over the greater portion of the land, while the dull and the improvident many sank into poverty.

125. The Perioeci.—The word Perioeci means *dwellers around*. These people were, so to speak, prisoners on parole. They were a portion of the people who were conquered by Spartans when they invaded the Peloponnesus to right the wrongs of the Heraclidae. They constituted about twelve per cent. of the population, and therefore outnumbered the Spartans three to one. Only those who had submitted to Spartan rule with little or no resistance were placed in this class. They could never become citizens. They might own land, but it was under burdensome restrictions imposed upon them by the Spartans. They were the tradesmen and mechanics—occupations that were despised by the Spartans.

126. The Helots.—The Helots are said to have been named from Helos, a town which “had been the last to

¹ Woodrow Wilson's *The State*.

yield itself to the conquerors, or the most stubbornly in revolt against their dominion when that dominion was young." The Helots made up about four-fifths of the population of Laconia, and nearly constituted the lowest rank, as there were very few slaves in domestic service. They were the kindred of the Perioeci—differing from them only in having fought more valiantly and persistently in defense of their homes. While the Helots had no personal liberty, they could not be bought or sold, killed or injured, at the will of their immediate masters. They were not slaves, but serfs. As such, they were bound to work on certain estates and were thus attached to the soil—passing with it into the possession of whoever obtained it by inheritance or otherwise.

127. Spartan Government.—Sparta was nominally a kingdom; in fact it had two kings—was a republican oligarchy. It was republican in that the sovereign power resided in the whole body of Spartans, and was exercised by representatives elected by them. It was an oligarchy because a few—the Spartans—constituted a ruling class. The Perioeci and Helots had absolutely no voice in the government. The legislative power was vested in an Assembly, or lower house, and a Council of Elders, or upper house. The executive power was vested in two kings and a sort of cabinet whose members were called ephors.

128. The Assembly.—This body was, in a sense, democratic, for it consisted of all citizens over thirty years of age. The Assembly had no power to propose questions

to be voted on, and its members were not permitted to discuss any question brought before it; indeed, there were but few questions on which it had any voice. Such questions as might be brought before it were prepared by the elders and submitted to it. It was allowed to vote (1) on the election of magistrates, (2) the election of elders, (3) disputed successions to the throne, (4) war and peace, and (5) treaties with foreign states. Only the kings, the ephors and the elders might make a motion in the Assembly or take any part in debate. Their speeches in this Laconian Congress were so short and pointed that men of few words, ever since the times of Sparta, have been called laconic men. After a bare statement of its merits and the objections to a measure, a *viva voce* vote decided its fate.

129. The Council of Elders.—The members of this council were elected by the Assembly. With the two kings, each a member *ex officio*, this body numbered thirty. The elders held office for life, and no one could be an elder who was under sixty years of age. As a legislature, it disposed of most questions without reference to any other authority, and also prepared for submission to the Assembly the few measures on which that body had authority to act.

130. The Kings.—Once, the legend runs, when it was impossible to decide which of the twin sons of an early king was the elder, appeal was made to the oracle at Delphi. The oracle directed that both should be crowned and

invested with joint authority. From these two brothers sprang the two lines of kings in Sparta. They were the high priests of the state, chief justices in time of peace and commanders-in-chief in time of war. Their power was gradually overshadowed by the growing authority of the ephors, who were originally the kings' advisers, acting only under their authority.

131. The Ephors.—1. "The most notable and powerful office known to the Constitution of Sparta was that of ephor (overseer). Through the operation of causes for the most part hidden from our view, but possibly in part because they sympathized more with the citizens from whose ranks they were yearly drawn than with the kings who appointed them, and in part because they were chosen by two kings not always harmonious in their counsels or purposes, and were thus kept away from sympathy with the royal administration as a whole, the ephors drew steadily away from the control of the kings, until at length their power was not only independent of the authority of the throne, but even superior to it. . . . The ephors exchanged their character of representatives of the kings for that of representatives of the state, and virtual masters of the kings—overseers of the chief magistrates as well as of all others."

2. Additional powers possessed by the ephors were (1) to punish public officers for malfeasance, (2) to supervise the public discipline (Section 132) and the private affairs of citizens, (3) to summon the Assembly

and the elders for any purpose, and (4) to act as treasurers of the state. Their power was limited by the requirement that all their acts must be authorized by unanimous vote, and that as they held office for only one year, they were liable to speedy punishment by their successors for any unlawful exercise of authority.

132. The State Discipline.—1. "But the feature of their constitution which chiefly preserved the supremacy of the *Spartiates* over the subject population of Helots and Perioeci and made Sparta, Sparta, in the eyes of the rest of the world, was the State discipline. Every Spartan lived the life of a soldier in garrison. He did not belong to himself, but to the state. He was taken from his parents at seven years of age, and from that time until he was sixty lived altogether in public, under a drill of muscle, appetite and manners such as not even a modern professional athlete could well imagine. From seven to thirty (thirty being the age of majority in Spartan law), he was schooled to endure the roughest fare, the scantiest clothing, the poorest lodging and the completest subordination to his elders. After thirty, he acquired certain political and social privileges: he was then a citizen, and he could marry; but even then he was permitted no essential change of life. He was expected to keep up his athletic habit of body, he must still eat at the public messes, could have no home life. He *must* marry—the state required that of him—and must consequently maintain a household, but he could see his wife only infrequently

for a few minutes, or by stealth. He must also contribute his share of money and supplies to the public messes. Only when he had passed his sixtieth year could he in any measure lead his own life or follow his own devices.

2. "This discipline included the women only during their youth. Girls had to 'take' gymnastics as the boys did; but they did not go on into the discipline of the men. All education which we should account education was excluded from the system. Only music of a rude sort, the use of simple stringed instruments and a taste for the songs of war, softened the constant training of sense and sinew. The product was a fine soldiery and noble soldiers' mates—shapely, sturdy women, and lithe, laconic men."¹

133. Currency.—Money was not coined in Sparta; the possession of the precious metals was forbidden as dangerous, and bars or pieces of iron were the only legal currency. In later times, however, the Spartans were notorious above all other Greeks for their avarice.

134. Women and Children.—The women, the mothers of the brave warriors, were much more respected and honored at Sparta than in other parts of Greece. Sickly or deformed children were exposed to be devoured by wild beasts, in a glen of Mount Taygetus.

135. Sparta in 500 B.C.—1. After two wars lasting one hundred years (about 750–650 B.C.), Messenia, which was one of the districts conquered by the Dorians four hundred years before, but which had revolted against

¹ Woodrow Wilson's *The State*.

Dorian rule, was reduced to complete submission and the Messenians became the serfs or Helots of the Spartans. Some of them escaped and became the founders of towns—among them being Rhegium, near the fabled Scylla in Italy. Others founded a town on the island of Sicily near the whirlpool of Charybdis, naming it for their native country, Messene.

2. Having conquered the southern part of Argolis, Sparta, before the close of the sixth century B.C., ruled over all the states of the Peloponnesus except the northern portion of Argolis. Her alliance with the Arcadians was a source of great strength to her in her subsequent conflicts with Athens.

SUGGESTIVE QUESTIONS

Section 124, 1. Who were citizens in Sparta? Be definite in your statement. Who are citizens of the United States? (See Fourteenth Amendment to the Constitution of the United States.)

Section 124, 2. What seem to you the advantages and the disadvantages of the Spartan law relating to the ownership of land?

Section 124, 4. State formally the natural law referred to. Is it a natural law that the greater portion of land will be owned by the few, while the many will be very poor? If not, what, in your judgment, is the natural law relating to the ownership of land?

Section 125. Was it good policy for the Spartans to restrict the rights of the Perioeci as they did? Give reason for your answer. Is there any class in the United States debarred from citizenship?

Section 126. Was it wise for the Spartans to reduce to such an abject condition those who had been bravest in defending their homes? How are brave defenders treated by modern conquerors? Compare the treatment of the Helots by the Spartans with that of Admiral Cervera and his sailors by the United States after their surrender in 1898; and with Cervera's treatment of Hobson after the sinking of the Merrimac at Santiago.

Section 127. Give your classification of the Spartan government

(with reasons), as democratic, monarchical, republican, aristocratic or oligarchic.

Section 128. Was the Assembly in any sense democratic? If so, how? In what particulars did it resemble, and in what differ from, our House of Representatives? Would it be better if the lower house in our Congress were to vote only on questions submitted to them by the upper house, or by members of the President's cabinet?

Section 129. What is the limitation of age for membership in the United States Senate? Would it have been better to make the same limitation in the Spartan Council? Why? What objections, if any, are there to the life tenure of office in the United States Senate?

Section 130. Compare the authority of a Spartan king with that of Edward VII of England. What person is virtually the head of the English Government?

Section 132, 1. Would it be well for our government to submit to such discipline children and youth destined for the army?

Section 133. Why do you suppose the possession of the precious metals was considered dangerous in Sparta? What effect would be produced upon business in our country if bars or plates of iron were adopted as the only currency?

Section 134. Give a valid reason, if you have one, why the Spartan plan of ridding society of incurable, sickly or deformed children was unwise.

REFERENCE

Read Plutarch's *Lycurgus* and compare his account of the law-giver with that in the text.

Athens

SUGGESTIONS FOR STUDY.—Find in an unabridged dictionary the meaning and the derivation of the following words: archon, Eupatrid, decennial, Acropolis, insolvent, bankrupt, assignee, tyrant, tithes, Gerrymander. If you find other words whose meaning as used in the text is not perfectly clear, consult the dictionary.

Read encyclopedia articles on Cecrops, Theseus, Codrus, Athens, Draco, Solon, Pisistratus, Clisthenes, Alcmaeonidae, Cylon, Croesus, Areopagus.

As you study the constitutions of Draco, Solon and other statesmen, compare them with one another and with our own constitutions and laws.

136. Beginnings of Athens.—The traditional history of Athens begins with the period of the kings. Monarchs of the old heroic type are said to have governed the country from long before the Trojan War down to the death of Codrus, about 1050 B.C. The most celebrated of these kings was Theseus (Section 114, 2). According to tradition, Codrus, the last Athenian king, deliberately sacrificed himself for his country while resisting a Dorian invasion from the Peloponnesus. An oracle had declared that that side would be victorious whose king should fall in battle. Codrus, placing himself in the van, fell a victim to Spartan spears. When the Spartans heard of his death, they withdrew their forces, believing that the gods had decided against them. Under the conviction that no one could be found worthy to succeed Codrus as king, the Athenians abolished the dignity and established the office of archon.

137. The Archons.—1. The period of the kings was followed by the gradual development of an aristocracy. The Eupatrids or nobles established the life-archonship, which, though confined to the descendants of Codrus, was not a royal dignity, but a mere chief magistracy. Thirteen life-archons held office, their period covering a space of about three centuries (1050–752 B.C.).

2. On the death of Alcmaeon, the last archon for life, another change was made. Archons were to be elected for ten years only, so that responsibility could be enforced, ex-archons being liable to prosecution and punishment.

The office was thrown open to all Eupatrids after the fourth decennial archon had been deposed for cruelty. In the year 684 B.C. a board of nine archons was set up, holding office for one year, the original kingly functions being divided among them. The aristocracy was now fully installed in power, as office was confined to the Eupatrids and none but Eupatrids had the suffrage. The government rapidly degenerated from a true aristocracy, or a government by the best people, into an oligarchy. Sixty years of oppressive rule by the board of archons led to popular disturbances, the people clamoring for a code of written laws.

138. Draco.—Alarmed, but not intimidated, the nobles tried to crush the rising democratic spirit by unsparing severity. Their answer to the popular demand for a written code was the legislation of Draco, 624 B.C. The laws of Draco, who was one of the nobles, gave little relief. Property instead of high birth was made the qualification for holding office, but the property qualification was made so high that many of the most intelligent were shut out. Moreover, Draco made death the penalty for all crimes, so that it has been said that his laws were “written in blood.”

139. The Revolt of Cylon.—Taking advantage of the popular discontent, an ambitious noble by the name of Cylon attempted to acquire power by championing the cause of the people. He occupied the Acropolis (upper city) of Athens, where he and his followers were besieged

by the archons. Cylon escaped, but a number of his adherents took refuge at the altars of the gods, where it would have been sacrilege to slay them. Megacles, one of the archons, and a member of the noble house of the Alcmaeonidae, induced them to leave the altars by promises of safety, and then treacherously murdered them. Henceforth the Alcmaeonidae were known as the "Accursed," and were banished from Athens. This occurred about 620 B.C. "Many years later a member of the family paid a visit to Croesus, the wealthy king of Lydia (Section 79, 4), who allowed him to enter his treasure-house and carry away as much gold as he could. Alcmaeon made the most of the opportunity. He arrayed himself in the largest and loosest attire he could procure, put on the widest and tallest of top-boots, and, thus equipped, entered the chamber. Not content with stuffing his robe and filling his boots to overflowing, he sprinkled gold-dust on his hair and crammed it into his mouth, till nothing more could be added to his load. The gain thus strangely gotten added largely to the wealth of the family."¹ We shall see later (Section 143) how the wealth thus acquired became very useful.

140. The Laws of Solon.—1. The discontent of the people became so alarming that another attempt was made to appease them by legislation. Solon, an Eupatrid, but of so poor a family that he had himself been engaged in trade, was by common consent, in the year

¹ Evelyn Abbott's *Pericles*.

594 B.C., intrusted with the task of framing a new constitution.

2. The main object of Solon's constitution was to substitute a more popular government for the oppressive oligarchy. It admitted all Athenian citizens to a share of power, but gave a predominating influence to the higher orders. He divided the citizens into four classes, according to their income, viz.:

- (1) Those whose annual income was 750 bushels of corn.
- (2) Those whose income was 450 bushels.
- (3) Those whose income was 225 bushels.
- (4) Those whose income was less than 225 bushels.

The fourth class might vote, but could not hold office, and the members of the first class alone were eligible to the archonship. He instituted a Council of four hundred members, with the right to initiate legislation and exercise some executive power. This Council was to be selected annually by vote of all citizens. He established an Assembly of all the people, which was to elect the archons and members of the Council and vote on all laws proposed by the Council. He instituted trial by jury for cases appealed from other tribunals. He reorganized the Senate of the Areopagus. This body, under Solon's law, consisted of outgoing archons whose official conduct had been blameless, and they held office for life. Its duties were those of oversight and discipline, like those of the Spartan ephors (Section 131).

3. A secondary object of Solon's legislation was to

remedy the existing evil of widespread poverty and distress. The rule of the oligarchy had impoverished the mass of the nation; and by the operation of a harsh and stern law of debt, the lands of the poorer cultivators had become mortgaged, and numbers of citizens had sunk into the condition of slaves. Solon's remedies against these evils were the following:

(1) A bankrupt law by which persons found to be insolvent were discharged from liability.

(2) A debasement of the currency to three-fourths of its original value.

(3) The abolition of servitude for debt.

(4) The encouragement of industry by the provision that every father should teach his son a handicraft.

141. The Tyranny of Pisistratus.—1. The legislation of Solon, wise as it seems to moderns, did not satisfy his contemporaries. When he left Attica, about 570 B.C., for a period of foreign travel, disturbances broke out which culminated, ten years later (560 B.C.), in the triumph of a progressive leader by the name of Pisistratus, who assumed the position of Tyrant of Athens.¹ The method employed by Pisistratus to secure power is interesting. One day he ran into the public square with bleeding wounds—self-inflicted—crying out that he had been attacked by the nobles because of his devotion to the cause

¹ The word *tyrant* as employed at that time was equivalent to *usurper*. It referred rather to the irregular way in which power was gained than to the way in which it was exercised. However, the word soon came to imply reproach, and was then applied to oppressors.

of the people. The multitude rallied around him, and he made himself master of the Acropolis. He was twice



THE OLYMPEIUM

A colossal temple at Athens, begun by Pisistratus on the site of a more ancient shrine and completed by Hadrian about 133 B.C.

driven into exile by rival leaders, but finally overcame his enemies and continued as dictator or tyrant until his death in 527 B.C.

2. Pisistratus, who was a relative and friend of Solon, made most excellent use of his usurped power, and Athens has had few citizens to whom she owes a greater debt of gratitude than to him. His principal public acts were as follows: He increased the naval power of Athens. He maintained the laws of Solon, which had displeased the nobles by their liberality and the common people by their conservatism. He adorned Athens with a temple of Apollo; a temple dedicated to Zeus; the fountain of Callirrhoe, the water of which was always used at marriage rites and other ceremonies; and the Lyceum outside the city walls, a sort of public park, "made inviting with groves, porches and promenades, which became in after years the favorite resort of the philosophers and poets of Athens." He levied tithes on the produce of the land to defray the expenses of public improvements. The financial burden of the state was thus borne by the rich. He helped the poorer classes by giving them remunerative employment on the public works or by removing them from the city to work in the fields. He was the first to collect the Homeric poems, which until then were scattered in unconnected portions; and was the first Greek to form a library for the benefit of the public.

142. The Pisistratidae.¹—On the death of Pisistratus, his two sons, Hippias and Hipparchus, succeeded him. They inherited neither the ability nor the patriotic spirit

¹ The Greek suffix *ides* (plural, *idae*) means *son*. Thus, a son of Atreus was called *Atrides*; his sons were collectively called *Atridae*. *Pisistratidae*, therefore, means the sons or descendants of Pisistratus.

of Pisistratus, of whom Solon said that he had only one vice—ambition. Their unjust and arbitrary conduct soon aroused such bitter hatred that a conspiracy was formed against them, and Hipparchus was slain. This event, which took place in 514 B.C., embittered Hippias. He executed citizens on the slightest suspicion, filled his private coffers by an increase in the taxes and tried to offset the discontent at home by entering into foreign alliances.

143. The Alcmaeonidae.—1. An opportunity was now offered for this family to employ its wealth in such a way as to remove the stain of sacrilege which had attached to it a hundred years before (Section 139), and to attain power by leading a popular revolt against a hated dictator. In 548 B.C., the temple of Apollo at Delphi had been burned. "The rebuilding was made a national work; money was collected from far and near, that a temple might be raised worthy of the most famous oracular shrine in the world. The Alcmaeonidae undertook to carry out the reconstruction and fulfilled their obligations with the greatest liberality, building the front of the temple with Parian marble when nothing more than ordinary stone was required by the terms of the contract.

2. "From this time the family was naturally in great favor at Delphi, and they made use of their position. They induced the priestess—it was said by bribes—to impress upon all the Spartans who came to the oracle the imperative duty of liberating Athens. The Spartans were

slow to answer to the call. They had always been on excellent terms with Pisistratus and his sons, under whose government Athens had been a good neighbor. But the priestess was importunate, and at length a Spartan army was sent to expel the Tyrants from Attica."

144. The Reforms of Clisthenes.—Upon the expulsion of Hippias from Athens (510 B.C.), the families he had banished returned. One was that of the Alcmaeonidae, at the head of which was Clisthenes, who allied himself with the democratic party. As a ruler who had been chosen on the issue of reform, Clisthenes felt compelled to make certain changes in the constitution.

(1) All free inhabitants of Attica were admitted to citizenship, whether they were Ionians or not, and all were allowed to vote.

(2) Ten tribes were formed, embracing all the citizens of Attica, and in order to discourage political combinations hostile to the government, each tribe was composed of geographical divisions which were remote from one another; each tribe was composed of ten townships or *demes*; each *deme* had its village and its own local government.

(3) A Council of Five Hundred was substituted for the Solonian council of four hundred. fifty being elected by each tribe.

(4) The candidates for certain offices were to be chosen by lot.

(5) Ten *strategi* (generals) were to be chosen each

year, one *strategus* from each tribe. Each *strategus* was, in turn, commander-in-chief of the army, holding his command for only one day. The *strategi* in a little time superseded the archons as chief executive officers.

(6) The Popular Assembly instituted by Solon and enlarged by Clisthenes was henceforth regularly convened four times in every month.

An important innovation instituted by Clisthenes is described in the following section.

145. Ostracism.—1. This was a method of voting for the banishment of any citizen who had in any way rendered himself obnoxious to the people. It received its name from the *ostrakon*, or piece of shell used as a ballot. No vote of ostracism could be taken except by direction of the Council and the Assembly, and at a fixed period of the year. When they had declared that such a vote was needful for the safety of the state, it remained for the people to designate the person to be ostracized, for he was as yet unnamed. Each citizen wrote any name he pleased on his shell, which he dropped into an urn or ballot box. Any citizen whose name appeared on six thousand or more of these shells was compelled to retire from Attica for ten years.

2. Ostracism did not cast any stigma upon a man's character, and this forced absence was often abridged by a vote of recall. The exile's property remained intact and his rights as a citizen revived on his return, with his political influence probably increased by reaction. It is

a curious fact that Clisthenes was the first person to be ostracized. The plan was abused by politicians in removing dangerous rivals, and was dropped after about a century.

146. Growth of Athens.—The establishment of a democracy gave an impulse to the spirit of patriotism. Athens had for some time been growing in warlike power. Under Solon she had acquired Salamis; about 510 B.C. she had accepted the protectorate of the city of Plataea; in 507 B.C. she defeated a coalition of Sparta, Boeotia and Chalcis, a state of Euboea, and took possession of Chalcis, depriving the rich landowners of their estates and distributing them among four thousand Attic colonists. Athens, thus freed from internal as well as external enemies, became strong and powerful in the enjoyment of political liberty. - And this is the best proof of the wisdom of Clisthenes, who, no doubt, well understood the temper and character of his countrymen. In 500 B.C. Athens was the dominating power in Middle Greece, as Sparta was in the Peloponnesus.

SUGGESTIVE QUESTIONS

Section 140, 2. What reasons are there for and against restricting the holding of office to property owners? How did the departments of government under Solon's constitution resemble, and how did they differ from those of Sparta? In both cases were the greatest changes political or social?

Section 140, 3 (1). The first bankrupt law of England, enacted in the reign of Henry VIII, treated the bankrupt as a criminal. Under later English laws, as well as under the laws of the United States, a bankrupt may be released from all his debts, provided he

has not been guilty of fraud in incurring them, and provided, further, that he turn over all his property to an assignee for the benefit of his creditors. Which is more just, Solon's law as stated in the text, or the modern one?

Section 140, 3 (2). Wherein would a debasement of the currency help or hinder the payment of debts? Would such a measure be just or unjust to creditors? Which class—the debtor or the creditor class—would, in the time of Solon, be more likely to oppose a debasement of the currency? Why?

Section 140, 3. What educational feature analogous to this has of late years been incorporated into many of the schools of the United States?

Section 141, 1. On what grounds would the Eupatrids be likely to be dissatisfied with Solon's legislation? The wealthy? The poor?

What politicians have you known or read of whose method of securing office was somewhat similar to that of Pisistratus?

What, specifically, were the modern methods you have in mind? How can the people best secure themselves against being led by crafty and unscrupulous politicians?

Section 141, 2. Is it right that the entire financial burden of the state be laid upon property owners? Give a reason for your answer. Ask this question of some intelligent wealthy man, and also of some intelligent poor man.

Section 141, 2. One of the political parties of the present day advocates the inauguration by the government of vast public works in order to give steady employment to laboring people. Is this good or bad policy? Why?

Section 145. Compare the institution of Ostracism with the Alien Law passed in the United States in 1798. Which was the better measure? Was either founded on good policy? Why? Which laws of Solon would not be endured by citizens of the United States? Why?

REFERENCES

1. On Solon's reforms, read Aristotle's *Politics*, iii, 14, and iv, 10; also Plutarch's *Solon* and Grote's *History*, vol. iii, chs. x, xi.

2. On the tyranny of Pisistratus read Aristotle's *Constitution of Athens*, 17.

3. On citizenship under the constitution of Clisthenes, consult Botsford's *Athenian Constitution*, 198-199.

CHAPTER X

THE PERIOD OF GLORY

The Persian Wars

500-479 B.C.

147. Preliminary Events.—The Spartans in due time discovered that they had been imposed upon by the Delphic priestess. At length, fear of the growing power of Athens led them to invite Hippias to return. Hippias attended a convention at Sparta at which an attempt was made to unite the Peloponnesian states in an effort to restore him to power in Athens. But dissensions among the allies defeated the plan and Hippias retired to the court of Darius in Persia, where he did his best to stimulate the barbarians to a war against his own country.

148. The First Conflict.—For more than forty years the Greek colonies in Asia Minor had been under Persian dominion. In the year 499 B.C., Aristagoras, ruler of Miletus, visited Athens and solicited aid in throwing off the Persian yoke. A decree was readily passed by the Assembly to send a squadron of twenty ships to support the insurrection of their Ionian kinsmen. The Athenians were the more readily induced to take this action because they knew that the Persian monarch intended to reinstate

their exiled tyrant Hippias. After landing at Ephesus, the Athenians marched to Sardis, the capital of Lydia, and having burned the town, retired. They were pursued by Persian troops and defeated in a battle near Ephesus.

149. Revolt Subdued.—When Darius heard of the burning of Sardis, his rage knew no bounds; but he was



GREEK HOPLITE IN ARMOR

more indignant at the presumptuous Greeks who had dared to invade

his dominions than at the Ionians themselves. It is said that he made it the duty of one of his attendants to say to him daily, "O master, remember the Athenians!" It took nearly seven years to subdue the colonial revolt, but at the end of that time (492 B.C.), Mardonius, the son-in-law of Darius, led an army into Europe to chas-

tise the Athenians. He was attacked one night in Thrace, and the loss sustained was so great that Mardonius thought it prudent to retreat. A large Persian fleet was at the same time overtaken by a storm off Mount Athos, and met with a loss of three hundred ships and twenty thousand men.

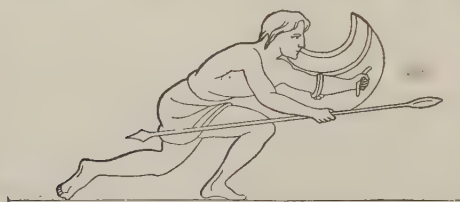
150. The Battle of Marathon.—1. The determination of Darius was not shaken by these disasters. Two years

later another force of six hundred ships and 120,000 men was dispatched.¹ Guided by the exiled tyrant Hippias, the army landed on the plain of Marathon, which is about five miles in length by two in breadth, and about twenty-two miles northeast of Athens. The little force of ten thousand Athenians assembled on the northern slope of Mount Pentelicus, overlooking the plain of Marathon. The Spartans had declined marching to confront the Persians until six days later, when the moon would be full. The Athenians had to aid them only a little band of one thousand Plataeans. A council of war was held by the ten *strategi* (Section 144, 5), two of whom, Aristides and Themistocles, achieved distinction in the subsequent history of Athens. The council was evenly divided upon the question of risking a battle with such an overwhelming force as that which confronted them. Callimachus, one of the archons, was present. He was the polemarch, or, as we would express it, secretary of war. His vote would decide the question. Miltiades, one of the *strategi*, addressed him. "It now rests with you," said Miltiades, "either to enslave Athens, or, by assuring her freedom, to win yourself an immortality of fame. If we bow the knee, the Athenians are to be given up to Hippias, and you know what they will then have to suffer. But if Athens comes victorious out of this contest, she has it in her to become the first city of Greece. We shall conquer, if the gods will give fair play and no favor. Your vote must

¹ Some authorities estimate the Persian force as 600,000 men.

decide." Callimachus voted to fight, and such was the acknowledged military ability of Miltiades that the other generals voluntarily gave up their days of command to him, and acted under his orders.

2. Instead of forming the usual uniform phalanx eight spears deep, which advanced steadily and slowly into action, Miltiades made the center of his line thin and weak in order to strengthen his right and left wings.



GREEK LIGHT-ARMED FOOTSOLDIER

There were three principal reasons for this plan: (1) It would lead the Persians to expect an easy victory, as the Athenian cen-

ter was instructed to charge and then allow themselves to be driven back; (2) the uneven character of the ground was favorable for rallying the well disciplined Greek soldiers for defense against the pursuing Persians; (3) when the Persians were in the flush of what they would suppose to be an easy victory, the heavy wings of the Greek army were to fall upon their flanks, throw them into confusion and rout them. The plan which the genius of Miltiades conceived was carried out faithfully. The Greek center rushed down the mountain slope and over the plain, attacked with impetuosity, and annihilated the front line of the enemy. When the Persian hordes were massed upon them, they retreated, rallying behind

hillocks and contesting the ground stubbornly. The Persians supposed the victory was nearly won, but at that moment the heavily armed Athenian wings burst upon the Persian flanks, creating the utmost havoc and confusion. The Persians halted, fought, retreated, fled, and finally ran pell-mell for their ships. Seven galleys were fired by the victorious Greeks, but the rest escaped. The victory was won; Athens was saved; the names of Miltiades and Marathon had been immortalized; and Greek civilization had triumphed over Oriental barbarism. The tactics of Miltiades, by which a weak center had been caused to retreat and thus lead the enemy on to destruction, have been followed since his time in many great battles. The Persian commander hastily sailed around to the west coast of Attica, hoping to find Athens unprepared in the absence of her army, but Miltiades, foreseeing this movement, led his victorious army in a night march to the city, and the Persians arrived only to find themselves confronted by the valiant band which had routed them at Marathon. All hope of further conquest in Europe was abandoned and the baffled armada returned to the Asiatic coasts.

151. Fall of Miltiades.—Very soon after the battle of Marathon, Miltiades, elated by his success, requested that a fleet of seventy ships be placed at his disposal for an expedition which would bring to the Athenians increase of treasure and dominions. He refused to disclose the destination of the fleet. Such was the public confidence

in his honesty and genius that the request was readily granted, and Miltiades sailed with this force direct to the island of Paros (Section 110, 4), to take vengeance on a private enemy. But his attack was repelled and he returned, wounded, to Athens. For having led the state into useless expense, he was impeached and sentenced to pay a fine of fifty talents—about sixty thousand dollars. Being unable to raise this sum at once, he was thrown into prison and soon afterward died of his wound.

152. Xerxes Prepares a Second Expedition.—1. The Battle of Marathon did not teach the Persians the lesson which they might have learned from it. Their anger was doubly inflamed, and Darius determined to launch a force upon Athens that would overwhelm the insolent republic. For three years he gathered and trained soldiers and prepared material for his master-stroke. But in 486 B.C., Darius died and was succeeded by his son Xerxes, who was easily persuaded to continue the enterprise begun by his father. After two years employed in reducing an insurrection in Egypt, the whole of Asia was ransacked for four years, and all available resources of the Persian Empire were collected to be turned against Greece. To facilitate the progress of the army and fleet, a bridge of boats was thrown across the Hellespont, and a canal was dug through the low isthmus which connects Mount Athos with the mainland. The latter enterprise enabled them to avoid the dangerous promontory, where the fleet of Mardonius had been destroyed (Section 149).

2. Xerxes, in the spring of 480 B.C., set out from Sardis with his army. At this juncture it was learned that the bridge across the Hellespont had been broken by a violent storm. Under the orders of Xerxes, the bridge-builders were put to death, the waters of the strait scourged with whips and bound with fetters, and a second bridge was built. Several hundred vessels being anchored side by side, timbers were laid across them so as to form two roadways. These were protected on each side by high parapets in order to prevent the animals from becoming frightened by a view of the water. After crossing the Hellespont the Persian king reviewed his motley host, composed of men of all colors, costumes, arms and languages. It is said to have consisted of 1,700,000 foot-soldiers and 80,000 cavalry. The fleet numbered 1,207 triremes¹ and 3,000 smaller vessels. The army then marched along the coast through Thrace and Macedonia, towards Attica.

153. Greek Preparation for the Conflict.—1. When the action of Xerxes became known in Greece the leading states began to feel that their safety depended on union. Athens and Sparta exerted all their power to meet the coming danger. The leading man at Athens, and the soul of all her counsels, was Themistocles (Section 150, 1), whose object was to make Athens great and powerful, that he himself might rule in a larger sphere. He was dis-

¹ A trireme was a vessel propelled by three ranks of rowers—one being perpendicularly over another. It had in all 175 rowers. The word is derived from the Latin *tri*, three, and *remus*, an oar.

tinguished for extraordinary quickness of perception as to the real state of affairs at any time, and the means to accomplish a definite end. But, high in public esteem at Athens was Aristides (Section 150, 1), a man somewhat older than he, whose remarkable honesty and disinterestedness had procured him the honorable surname of the Just. Unlike Themistocles, to whom he was inferior in intellect, he had the welfare of his country at heart, simply and singly, not as a means to his own advancement. Such men must come into frequent collision, and by the contrivance of Themistocles, Aristides was ostracized (Section 145), 483 B.C. It is related that while the vote of ostracism was being taken, an illiterate voter handed his shell to Aristides, whom he did not know, and asked him to write "Aristides" on it. "And why," inquired the amused statesman, "do you want to ostracize Aristides?" "Oh, for no particular reason," was the answer, "except that I'm tired of hearing the phrase 'Aristides, the Just.' "

2. By the removal of his rival, Themistocles was left in undivided possession of the popular favor. He saw the necessity for an enlargement of the Athenian naval force, and against the judgment of Aristides prevailed upon the people to devote to this purpose the profits of the silver mines of Laurion.¹ The Athenians thus raised their fleet to the number of two hundred ships and became a maritime people.

¹ Laurion was a region on the southern coast of Attica. The mines were worked by the ancient Greeks for eight centuries. Lead, tin and silver are still taken from the same mines.

154. The Corinthian Congress.—1. Before Xerxes had left Asia, the Greek states favorable to the cause of independence had held a congress at Corinth to devise measures for defense. Some of the states declined to send delegates on account of their jealousy of Sparta or Athens, and the ruler of Syracuse demanded for himself the command of the allied army as the price of his assistance. However, about fifteen states who were represented at the congress entered into an alliance.

2. The Greek fleet encountered the Persian armada in two conflicts, in which the Persians had the worst of it, but was itself so badly crippled that it was compelled to retire. Leonidas, the Spartan king, seized the pass of Thermopylae and awaited the coming of the Asiatic hordes. His force consisted of three hundred Spartans, and about four thousand soldiers from other states of Greece. He was ignorant of the existence of a narrow path over the mountain on his left, by which the pass could be evaded.

155. The Battle of Thermopylae.—1. When the Greeks became aware of the countless hosts by which they were to be assailed, Leonidas could scarcely keep his men together, and he sent envoys to the south to ask for speedy reinforcements. Xerxes, who had expected to terrify by his mere presence, was astonished when he heard that a band of Greeks outnumbered by his host four hundred to one was calmly awaiting his attack. He ordered his officers to bring the Greeks captive before

him; but attack after attack proved fruitless. There was no strategy, as at Marathon, except in the selection of the position for defense. It was a man to man and sword to sword fight. The advantage to a small force on the defensive was in the narrowness of the defile, which prevented the assailants from overlapping the flanks of the defenders. The slaughter of the barbarians was frightful. Xerxes began to despair of success, when the path across the mountain was betrayed to him by a renegade Greek. Leonidas, hearing of this path about the same time, sent one thousand Phocians to defend it. The Phocians, unable to resist the enemy, retreated, and the barbarians pursued their triumphant way.

2. When the Greeks in the pass heard what had happened, Leonidas declared his determination to defend his



TRADITIONAL LIKENESS OF LEONIDAS

post to the last, but gave his allies permission to withdraw. All availed themselves of this permission except seven hundred Thespians and four hundred Thebans. When the Persian detachment, guided by the Greek traitor, arrived at the southern entrance of the pass, the Spartans were completely hemmed in. On their left was the mountain, on their right the sea, and both in front and rear, the Asiatic hordes. Leonidas, knowing his hopeless condition, sallied forth, determined to sell his life and the lives of his countrymen as dearly as possible. He himself fell

early in the fray, but four times the Persians were driven back. Finally, the Spartans, being surrounded on a hill-lock, were all slain. Subsequently all were buried on the spot where they had fallen. On this mound a marble lion was erected in honor of Leonidas, and a column which commemorated the deeds of the three hundred Spartans bore the following inscription, written by the poet Simonides:

“Go, stranger, and to Lacedaemon tell
That here, obeying her behests, we fell.”

The Battle of Thermopylae was fought in the summer of 480 B.C. The Persians are said to have lost there no less than twenty thousand men. The Greek fleet withdrew after the battle to the Gulf of Salamis, west of Attica.

156. The Capture of Athens.—1. The Persians swept through Boeotia towards Attica, leaving behind them smoking ruins. A small detachment was sent to strip the temple at Delphi of its treasures. The Delphians retired, leaving their city and the shrine to the protection of Apollo. As the barbarians advanced, a fearful thunder-storm burst upon them, and huge rocks, falling from the precipices of Mount Parnassus, crushed many of them. The terrified Persians retraced their steps, and were, in their flight, slaughtered by the triumphant Delphians, who firmly believed that their tutelary god had sent down destruction in order to protect his shrine from sacrilegious hands.

2. The Athenians now sent to the oracle at Delphi for advice. The priestess gave them this answer: “When

everything else in the land of Cecrops shall be taken, Zeus grants to Athena that the *wooden walls* alone shall remain unconquered to defend you and your children." There is reason to believe that Themistocles, who had great faith in the navy, and who had a personal interest in its success, had bribed the oracle to give this answer. At all events, Themistocles showed them that the expression pointed very plainly to the wooden warships. The Athenian soldiers therefore embarked upon the ships, and the remainder of the citizens, with their families and movable property, were transported by the same *wooden walls* to the islands of Salamis and Aegina and the city of Troezen in Argolis, in all of which places they were hospitably received.

3. After spreading desolation throughout Attica, the army of Xerxes entered and destroyed Athens. The temples on the Acropolis were plundered, and all the buildings burned. The commanders of the Greek fleet, filled with alarm, were disposed to sail away, but Themistocles was now more than ever convinced that the Persian ships could be destroyed by decoying them into the narrow straits which separate the Island of Salamis from Attica on the east and from Megara on the west. His counsels at last prevailed, and the Grecian force of three hundred eighty ships prepared for the conflict.

157. The Battle of Salamis (480 B.C.)—1. Fearing the desertion of the Peloponnesian ships, Themistocles had recourse to a stratagem which caused the Saronic



VICTORS OF SALAMIS
[From a modern painting by F. Cornon.]

Gulf to be filled with Persian ships, and thus prevented the escape of the weak-hearted. He sent a messenger to Xerxes by night, representing himself as despairing of Grecian success, and offering to deliver the fleet to the Persians. "The Greeks," said Themistocles's messenger, "are about to disperse and you will have to pursue and destroy them one by one; whereas, by sailing promptly into the Saronic Gulf, you will be able to catch them all at one time and destroy them at a single blow." Xerxes eagerly seized the opportunity, and when the morning dawned, the sea in front of the Grecian ships was seen to be covered with Persian sail. The Greeks must now do or die. Aristides had returned, and during the night and the following day, generously aided his old rival. His return was in violation of his ostracism, but he was fully forgiven.

2. The Persian vessels had not only occupied the Saronic Gulf; many of them, in their eagerness to be first in the annihilation of the Greek vessels, had, under cover of the darkness, worked their way into the narrow channels between the Island of Salamis and the mainland. Nothing could have been more pleasing to Themistocles. Xerxes took his seat on a lofty throne erected on the beach where he might view the contest and gloat over the ruin of his enemies. As soon as the gigantic fleet had entered the narrow channels, and was pent up in such a manner that combined movements were utterly impossible, the Greeks attacked them. The damage which the Persian ships did to one another during the confusion

was almost as great as that inflicted by the valiant Greeks with their nimble triremes. The outcome of the battle was, in reality, decided at the first onset; but the fight continued all day, until towards evening the remainder of the hostile fleet withdrew towards Phalerum, a seaport of Athens four miles distant. Thither the Greeks did not pursue them. The barbarians are said to have lost in the fight five hundred ships, and the Greeks only forty. This glorious victory was completed by Aristides, who led a force of Athenians in the capture of a Persian garrison on an island of the bay. The Greeks prepared to receive the Persian attack the following morning, but in the mind of Xerxes all considerations of strategy yielded to personal reasons. As overweening confidence had prompted his hasty attack, so now cowardice determined his retreat. It is said that Themistocles hurried the king's flight by causing information to reach him that the Greeks had planned to destroy his bridges across the Hellespont. When he arrived at the Hellespont, the bridge had indeed been destroyed, but the destruction was due to the waves and not to the Greeks. "His retreat," says Philip Smith, "may be regarded as the virtual decision of that great conflict between eastern despotism and European liberty, which forms one of the most important chapters in the history of the world."

158. The Battles of Plataea and Mycale (479 B.C.).—

1. One of the most valiant leaders on the Persian side in

the fight at Salamis, was Artemisia, the queen of Hali-carnassus, who commanded her own ship and sank some of the Greek vessels. On the advice of Artemisia, Xerxes, when he fled to Asia, left behind him an army of three hundred thousand men to effect the conquest of Greece. Mardonius, the commander of this force, tried to win the interest of Athens from the other Greeks, and to negotiate a treaty of peace and alliance between her and Persia. But the manly answer of the Athenians, that, so long as the sun held on its course, Athens would never become the ally of Persia, at once destroyed the hopes of Mardonius and the fears of the other Greeks.

2. Pausanias, a Spartan king, and Aristides, with an Athenian force, moved against the Persians in Boeotia. Mardonius attacked them with great fury near Plataea, and the Greeks were thrown into some confusion. The following night they retreated to a better position, nearer the city of Plataea. In the morning Mardonius, imagining that his opponents had taken to flight, assaulted them without delay. He and his Persians fought bravely, but he was mortally wounded, and his fall decided the issue of the battle. The Athenians broke into the camp of the barbarians, and the Asiatics, having lost all hope, allowed themselves to be slaughtered like sheep in a fold. Only three thousand are said to have escaped from the carnage, and they fled into Asia. The booty and treasure found in the camp were immense, and Pausanias ordered the Helots who accompanied his army to collect them, that both gods

and men might receive their due share. A tenth part was dedicated, in the form of statues and other offerings, to Apollo, Zeus, Poseidon and Athena.¹ On the same day on which the Persians were defeated at Plataea, their fleet and army were practically annihilated at Mycale, on the coast of Asia Minor.

3. "The effect of Marathon, Thermopylae, Salamis, Plataea and Mycale was to give the death blow to Persian rule in Europe. Grecian valor had saved a continent from eastern slavery and barbarism. More than that, the Persian Wars gave rise to the real Hellenic civilization, and Marathon may be looked upon as the birthplace of Grecian glory."²

SUGGESTIVE QUESTIONS

Section 150, 2. Explain why an attack on the flank of a military force is more effective than an attack directly in front.

Section 157, 1. Was Themistocles justified in sending a false message to Xerxes? Compare his action with that of General Funston, who, in 1901 A.D., captured the Filipino chief Aguinaldo by means of deceitful messages.

Give a summary of the causes of the Persian Wars.

REFERENCE

Read Plutarch's *Themistocles* and *Aristides*.

¹ The appropriateness of such a division will be appreciated when it is remembered that it was the oracle of Apollo at Delphi which advised the Athenians to trust in their *wooden walls*; Poseidon, as god of the sea, and Athena as tutelary goddess of Athens, must have contributed the victories of Salamis and Plataea respectively; and Zeus had general direction over all.

² Barnes's *General History*.

The Age of Pericles

479-431 B.C.

SUGGESTIONS FOR STUDY.—As you study the history of wars, look closely into their causes, and try to distinguish those events which really justify a resort to arms from those which are mere pretexts. Do not fail to see the relation of the past to current history. In such perception lies the chief value of the study. Compare, with reference to the motives which prompted the acts, for example, the seizure of Cuba by the United States in 1898 with other conquests in history.

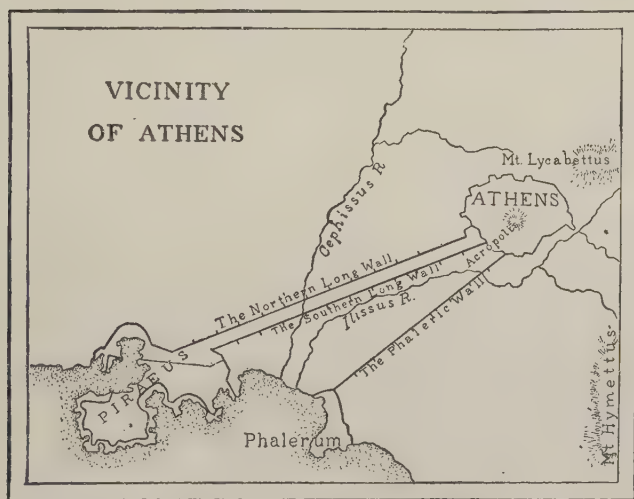
ESTABLISHMENT OF ATHENIAN SUPREMACY

479-459 B.C.

159. Introductory.—The interval of about fifty years between the end of the Persian Wars and the beginning of the Peloponnesian War is often called the Age of Pericles, although the influence of Pericles himself in the affairs of Athens was not felt for several years after the beginning of this period, and he was still living at its close. The Age of Pericles is that epoch in which Athens attained the glorious height in art, literature, poetry, philosophy and statesmanship which made her the cynosure of all succeeding ages.

160. Athens Rebuilt.—1. At the close of the war, the Athenians returned from Salamis, Aegina and Troezen (Section 156, 2). They found Attica a wasted land and their city a heap of ruins. The restoration of the private dwellings was left to their owners, who rebuilt them as well as they could, but without any plan or system. The rebuilding of the temples was postponed to another season, the thoughts of Themistocles and Aristides being

engaged in providing for the immediate security and permanent strength of the city. The walls of Athens were restored and extended; but this was viewed by her allies with fear and jealousy. Envoys, accordingly, were sent from Sparta, who, under the guise of friendship, advised them not to fortify their city, as it would only strengthen



VICINITY OF ATHENS

This sketch shows the Long Walls and the Phaleric Wall as designed by Themistocles and built by Pericles.

any invading enemy, adding that the Peloponnesus would always be a sufficient refuge for all Greeks.

2. Themistocles, who easily penetrated their motives, deceived them with an evasive reply, and pushed the work on the walls with increased activity. When at last the city was safe, he visited Sparta and advised the

authorities there to treat the Athenians in future as intelligent beings who understood what was due to their own safety and to the welfare of Hellas. The Spartans disguised their chagrin, and the fortifications at Athens were quickly completed.

3. Themistocles now proposed to fortify Piraeus and Phalerum, the ports of Athens which are on the shore of the Saronic Gulf, about four miles southwest of the Acropolis. His plan included the building of the Long Walls connecting these places with the city. The object of this plan was to combine Athens and her ports into one strongly-fortified enclosure, within which the population of Attica might find refuge from an invader, while the sea remained open to their fleets. This plan was the key to all the future policy of Athens, but it was left to be carried out by Pericles in the Peloponnesian War (Section 167, 1).

161. Fall of the Mighty.—1. Pausanias, the hero of Plataea, in the year 478 B.C., was sent to drive the Persians from the Hellenic cities on the eastern shore of the Aegean. His twenty Peloponnesian ships were accompanied by thirty Athenian vessels under command of Aristides and Cimon (son of Miltiades). His most important exploit was the capture of Byzantium,¹ whose occupation by the Persians had prevented the passage of

¹ Byzantium was founded by Hellenes from Megara about 660 B.C. Pausanias, in 478 B.C., repopled it with Dorian and Ionian colonists. In A.D. 328, it became the capital city of Constantine the Great, and its name was changed to Constantinople.

Greek ships through the Bosphorus to the Euxine Sea, the quarter from which Greece obtained her chief supplies of foreign grain. Here Pausanias was discovered in a treasonable correspondence with Xerxes and recalled to Sparta. About the same time the other Spartan king, Leotychides, the victor at Mycale, being detected in taking bribes while at the head of an army in Thessaly, was condemned to exile and his house was razed to the ground. Themistocles, although not a traitor to his country, was selfish, avaricious, proud and indiscreet. Numerous enemies rose against him, and he was gradually supplanted in public favor by younger men. Under these circumstances, it was not difficult to persuade the Athenians that his presence was dangerous to the liberty of the state, and he was ostracized. The Spartans made it appear that Themistocles was involved in the treason of Pausanias, and he fled to the Persian court to escape arrest.

2. "The thoughtful student of history cannot but pause here to consider the fate of these three great contemporary men—Pausanias, Themistocles and Aristides. Pausanias fled to the temple of Minerva. The Spartans, not daring to violate this sanctuary, blocked the door (the traitor's mother laying the first stone), tore off the roof, guarded every avenue and left the wretch to die of cold and hunger. Themistocles was welcomed by Artaxerxes, then king of Persia, and assigned the revenue of three cities. He lived like a prince, but finally ended his pitiable

existence, it is said, with poison. Aristides the Just went down to his grave full of honors. The treasurer of the league, he had yet been so honest that tradition says he did not leave enough money to meet his funeral expenses. The grateful republic paid these rites, finished the education of his son and portioned his daughters."¹

162. The Confederacy of Delos (477 B.C.).—Hellas was by this time divided into two great parties, both by race and military habits. The Dorians and the inland states in general adhered to Sparta; the Ionians and the maritime states gave their sympathies to Athens. The immediate result was to place in the hands of Athens the command of the allied fleet, and it was fortunate that the command lay in the hands of Aristides. His inflexible fairness won the confidence of all the allies of Athens, and made it possible to organize them so as to form a closer union. The confederacy of Delos was composed of Athens and several other states of Middle Greece, the islands of the Aegean and the Ionian states of Asia Minor. This confederacy received its name from Delos, the island selected as a repository for the funds of the league and as a place of meeting. Aristides was chosen as its first president. Each state was bound to contribute its quota in ships or money, or both, for the general defense. To Athens was committed the work of assessment, subject to the confirmation of the Assembly, or Synod, which met at stated times at Delos around the ancient shrine of

¹ Barnes's *General History*.

Apollo. In the work of assessment, the integrity of Aristides was invaluable. All the members of the league furnished without question the quota of ships and money assigned to them by Aristides. Immense sums of money were collected at Delos and large fleets were maintained for the prosecution of the war with Persia and for the common defense.

163. The Confederacy Becomes an Athenian Empire.—

1. The position of Athens at the head of the Delian confederacy, as the leader of free and voluntary allies, could have been maintained only by the exercise of self-denial on her part and of vigilance by each member of the confederacy. She had the power, in conjunction with the Synod of Delos, of enforcing on the states the obligations they had voluntarily incurred. This power proved a temptation to Athens and a cause of offense to her allies. When the war ceased, the smaller states found it irksome to furnish ships which were no longer needed and they willingly compromised by making money payments instead. This measure strengthened Athens doubly at their expense, for while it deprived them of money and military organization, it increased the force which Athens was bound by the treaty to maintain, and which she was eager to keep to increase her relative power.

2. The result was inevitable. Athens came to regard herself as the imperial head of a body of imperial allies, owing to her the allegiance which they had at first sworn to the common cause. Her ambition made her more than

ready to accept the position thus forced upon her and its maintenance soon came to be a matter of self-preservation. Her empire, as her statesmen declared, became a tyranny, which it might have been unjust to acquire but was ruinous to relinquish.

3. At this critical time, the Athenians brought the bones of their hero Theseus to Athens, where they were carried in solemn procession to the Theseum. This temple, which had been erected to receive the remains of the national hero, still exists as the best preserved among the ruined temples of Greece. In the procession which followed the remains of the Greek hero to the Theseum, the Athenians felt that they were celebrating their own triumph as the maritime leaders of Greece.

4. The change by which Athens transformed her leadership in Greece from a hegemony (Greek, *hegemon*, guide) to a sovereignty was not made suddenly. The steps taken by Athens in the subjection of her allies were as follows:

(1) Athens denied the right of states to secede from the confederacy, and compelled them by force to remain.

(2) The treasury was transferred from Delos to Athens.

(3) The meetings of the Assembly, or Synod, were discontinued.

(4) The separate treasury of the league was merged in that of Athens.

(5) Athens employed the money and the ships of the allies for her own purposes.

(6) She compelled the weaker states to model their governments in accordance with her views.

(7) She claimed and enforced the right of her own law-courts to decide all important cases that arose in the other states.

These changes, while they increased immensely the wealth and the apparent power and importance of Athens, introduced an element of internal weakness by arousing a deep and general feeling of discontent among her subject-allies. When the time of trial came, this weakness appeared and resulted in disaster.

164. Cimon.—1. While the popularity of Themistocles was on the decline, that of a young member of the aristocratic party was rising. This man was Cimon, the son of the hero of Marathon. He first distinguished himself in the Battle of Salamis and had subsequently recommended himself to popular favor by his leadership in several successful enterprises, the most important of which was the reduction of Naxos, which had rebelled against the alliance with Athens.

2. In the year 465 B.C., a large Persian fleet of about three hundred fifty sail was assembled at the mouth of the river Eurymedon, on the southern coast of Asia Minor. Cimon, with two hundred fifty ships, provoked the enemy to an engagement and gained a complete victory. Having sunk two hundred of the enemy's vessels, he sailed up the river, overtook the Persian land army and defeated it. On his return, he utterly destroyed a squad-

ron of eighty Persian galleys which was sailing to reinforce the fleet. After this treble victory, he sailed to the Chersonesus, north of the Hellespont, and expelled from that peninsula the remnants of the Persians.

3. At each victory of Cimon, immense booty had fallen into his hands. With this he had been able not only to



THE THESEUM AT ATHENS

One of the best-preserved of Grecian temples, erected about 473 B.C. by Cimon, when he brought the reputed bones of Theseus to Athens for burial. [From a special photograph.]

enrich the treasury of the Athenian State, but to make himself enormously wealthy. His generous nature and his ambition both prompted him to dispense his wealth with a lavish hand. He gave large sums for the relief of the poor, erected magnificent public buildings and laid out and embellished parks and drives. Near the city was a garden or park known as the Academy.¹ Its site

¹ The Academy was named from the hero *Academos*.

was originally marshy, but Cimon had it drained and embellished with trees, fountains and statues.

4. About 464 B.C., the Athenians became involved in a contest with the island of Thasos; Cimon besieged it and after years of fighting captured the city of the same name on the northern end of the island. Before the surrender, the Spartans prepared an expedition for assistance of the Thasians, but as it was about to set out Laconia was shaken by an earthquake which destroyed twenty thousand people and nearly blotted out the city of Sparta, only five houses being left. Helots from all parts hastened to the city to take advantage of the misfortune of their masters. The Helots were repulsed from Sparta, but they joined forces at Mount Ithome in Messenia. The Spartans, notwithstanding they had been about to invade Attica when the earthquake occurred, called upon Athens for aid. It was at this juncture that Pericles—then thirty years of age—appeared prominently in public affairs in Athens. He was opposed to aiding the Spartans, but Cimon favored it. Cimon prevailed and marched with an army to Mount Ithome. The Spartans soon suspected him of half-hearted support or of deliberate treachery and abruptly dismissed him and his army. The Messenians held out at Mount Ithome for four years, when they capitulated on condition of being allowed to leave the Peloponnesus with their families. The Athenians kindly gave to the unfortunate Messenians the town of Naupactus, near the mouth of the Corinthian Gulf,

where they settled, waiting for revenge. Cimon was soon after ostracized. He afterward commanded an Athenian fleet in the siege of Marcion in Cyprus, but died (449 B.C.) just before his fleet defeated the Persians by land and by sea.

SUGGESTIVE QUESTIONS

Was Athens justified in denying to her allies the right of secession? Why? Was the United States, in 1861, justified in denying that right to the Southern States?

REFERENCE

Read in this connection Cox's *Lives of Athenian Statesmen*.

ATHENS UNDER PERICLES

459-429 B.C.

SUGGESTIONS FOR STUDY.—Study the plan of Athens, page 453.

Sketch this plan in the manner indicated on page 151, and locate the Acropolis, the Areopagus, the Theseum, the Agora, the Theater of Dionysus and other features shown on the map copied.

Look up all cross references.

Consult the dictionary for the meaning and the derivation of impeach, sophist, agora and franchise. Read encyclopedia articles on Pericles, Plutarch, Zeno, Anaxagoras, Ephialtes, Ictinus, Calliocrates, Phidias, Praxiteles, Polygnotus, Socrates, Plato, Aeschylus, Sophocles, Euripides, Aristophanes, Herodotus, Thucydides and Xenophon.

165. Pericles.—1. This remarkable man was a grand-nephew of Clisthenes (Section 144). The fact that the blood of the Alcmaeonidae (Section 139) flowed in his veins was used by his enemies during his public career to bring odium upon him, but with little effect. Xanthippus, the father of Pericles, was the one who had impeached



PERICLES

[From a marble bust in the Vatican, Rome.]

Miltiades (Section 151), and this accounts, in part, for the rivalry which sprang up between Pericles and Cimon (Section 164, 4), and continued until the death of the latter. When Pericles was a lad thirteen years of age, the invasion of Xerxes took place. Xanthippus, who resided in Athens, hastily left the city with his family and took refuge on the Island of Salamis, where the battle was fought. (Section 156.)

2. In the days of Pericles, training in music formed one of the most important elements in the education of youth. The tutor of Pericles in this art was Damon, who was known as a consummate sophist. From Zeno, Pericles learned the art of disputation; from Anaxagoras he acquired intellectual and moral traits which raised him above the superstitions of the time and imparted a dignity of demeanor which overbalanced certain defects in his personal appearance. Nothing could provoke him to anger. When an abusive wretch had followed him all day with insults and opprobrious epithets, Pericles, on reaching his home, ordered his servants to give the man safe escort to his home through the darkness. "His power was far greater than that of any other man of his time; yet he never abused it for mean or malicious purposes." ¹

3. Pericles never was an archon. He was, however, elected *strategus* (Section 144, 5) for fifteen years in succession.

¹ Evelyn Abbott's *Pericles*.

4. Pericles was regarded by his political enemies as a demagogue who sought by lavish expenditure of public money to purchase popular favor. It may be said that he gratified his passion for art by expending in architecture and statues money belonging to the Athenians and their allies.

166. Constitutional Changes.—Under the laws of Clis-thenes (Section 144, 1), all free citizens were allowed a vote in the popular assembly, but eligibility to office was confined to the first three property classes of Solon (Section 140, 2). Soon after the Battle of Plataea, at the instance of Aristides, all citizens were made eligible to office, without respect to wealth. Ephialtes, a close friend of Pericles and a man of unimpeachable character, suggested certain constitutional changes which, being accepted, made Athens a complete democracy.

(1) All offices except those of the *strategi*, who now exercised the most important executive functions, were filled, not by election, as formerly, but by lot.

(2) The Areopagus was shorn of its power to oversee the execution of the laws and the private life of individuals, and its jurisdiction was limited to cases involving murder or bloodshed.

(3) The supervisory functions formerly belonging to the Areopagus were given to a board of seven supervisors.

The tablets on which the laws of Solon were inscribed were transferred from the Acropolis to the market-place

(Agora), to show that upon the people now devolved the duty of maintaining the laws.

167. The Governmental Measures of Pericles.—1. The influence of Pericles upon affairs in Athens depended not upon his authority as a ruler, for he possessed little or none, but upon the dignity of his character and the general impression that he was sincerely desirous of promoting popular welfare. He became the leader of the popular party, as Cimon was of the aristocracy. While every citizen had a vote, Pericles endeavored to enhance the value of the franchise by rigorously excluding from its exercise all who were not entitled to it. By sending out into the Aegean for eight months in each year a squadron of sixty triremes, he accomplished two purposes: First, a navy was thus trained in seamanship and in the evolutions of naval warfare; and second, employment as sailors, in the service of the state, was furnished to numbers of poor people who would otherwise have been a source of discord in Athens. Another means he used to furnish work for the unemployed was the inauguration of a vast system of public architectural works with which the city was adorned and protected. To the two walls connecting the city with the Piraeus, a third was added, running from Athens to Phalerum.¹

2. But Pericles did not expend the public treasure alone on architectural works and their embellishment;

¹ The Long Walls were sixty feet high, and wide enough to serve as highways for chariots. They were made of large, square blocks of hewn stone, clamped together with iron and lead.

he devoted a considerable sum to providing spectacles and amusements for the people, which they were allowed to attend without cost. He provided for paying soldiers,



RUINS OF THE PARTHENON, ATHENS

The most beautiful temple in the world, dedicated 438 B.C. Rear view.

[From a special photograph.]

jurors, legislators and all civil officers, so that persons of small means could afford to employ their time in the public service.

3. The most effective provision made by Pericles is to be found in his system of colonization. During his administration, the Athenians colonized the Thracian Chersonesus; the islands of Naxos, Andros, Lemnos, Imbros and Scyros, together with a large portion of Euboea; Thurii in Italy, and Amphipolis, on the Strymon.

168. The Golden Age of Greece.—1. Although the legislation enacted under the influence of Pericles left a profound impression upon the constitution of Athens; although his policy as an administrator promoted the wealth and glory of the state; and although his orations



THE PARTHENON

Restoration, showing the edifice as it was at the time of Pericles.

moved the people as they had never been moved before, it is not as a lawgiver, a statesman or an orator that he is best known. It was rather as a patron of art, literature and philosophy that he made his age the most brilliant intellectual epoch in Athenian history.

2. In architecture, Ictinus and Callicrates; in sculpture,

Phidias and Praxiteles¹; in painting, Polygnotus; in philosophy, Socrates and Plato; in the tragic drama, Aeschylus, Euripides and Sophocles; in comedy, Aristophanes; in historical writing, Herodotus, Thucydides and Xenophon—these are the names that illuminated not only the Periclean period, but have shed a luster upon all succeeding ages.

169. Strength of the Empire.—"Under Pericles Athens had become the most powerful naval state in the world." . . . "But the most significant feature of this new imperial power was the combination of these vast material resources with the most imposing display of intellectual resources that the world had ever witnessed. Never before had there been such a union of the material and intellectual elements of civilization at the seat of empire. Literature and art had been carried to the utmost perfection possible to human genius."

170. Weakness of the Empire.—1. "But there were elements of weakness in the splendid structure. The subject cities of the empire were the slaves of Athens. To her they paid tribute. To her courts they were dragged for trial. Naturally they regarded Athens as the destroyer of Hellenic liberties and watched impatiently for the first favorable moment to revolt and throw off the hateful yoke that she had imposed upon them. Hence the Athenian Empire rested upon a foundation of sand.

¹ Praxiteles lived in the fourth century B.C., but his art was the outgrowth of the Age of Pericles.

2. "Had Athens, instead of enslaving her confederates of the Delian league, only been able to find out some way of retaining them as allies in an equal union—a great and perhaps impossible task in that age of the world—as head of the federated Greek race, she might have secured for Hellas the sovereignty of the Mediterranean, and the history of Rome might have ended with the first century of the Republic.

3. "Furthermore, in his system of payment for the most common public services and of wholesale public gratuities, Pericles had introduced or encouraged practices that had the same demoralizing effects upon the Athenians that the free distribution of grain at Rome had upon the Roman populace. These pernicious customs cast discredit upon labor, destroyed frugality and fostered idleness, thus sapping the virtues and strength of the Athenian democracy.

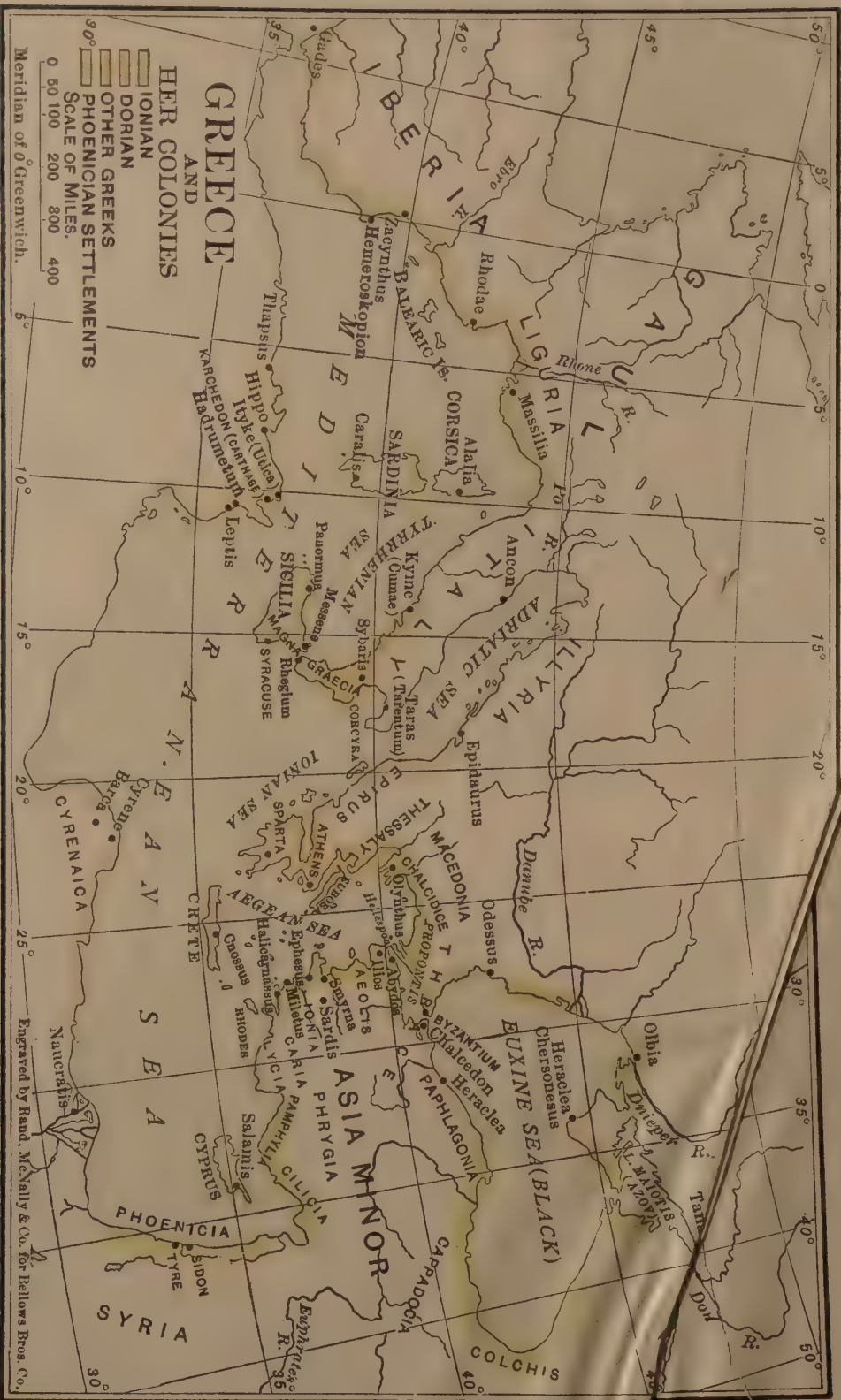
4. "Illustrations of these weaknesses, as well as of the strength of the Athenian Empire, will be afforded by the great struggle between Athens and Sparta known as the Peloponnesian War."¹

SUGGESTIVE QUESTIONS

Are jurors, soldiers, legislators and civil officers paid for their services in this country? In England?

Without referring to the plan in the book, locate the Areopagus, the Theseum, the Agora, the Theater of Dionysus, the Academy, the Pnyx and the Ilissus River, by saying: "It is (naming the direction) from the Acropolis."

¹ Myers's *General History*.



Write two or three lines on each person named in the Suggestions for Study just preceding Section 165. Make a short and pithy answer to the question: Who were the Alcmaeonidae?

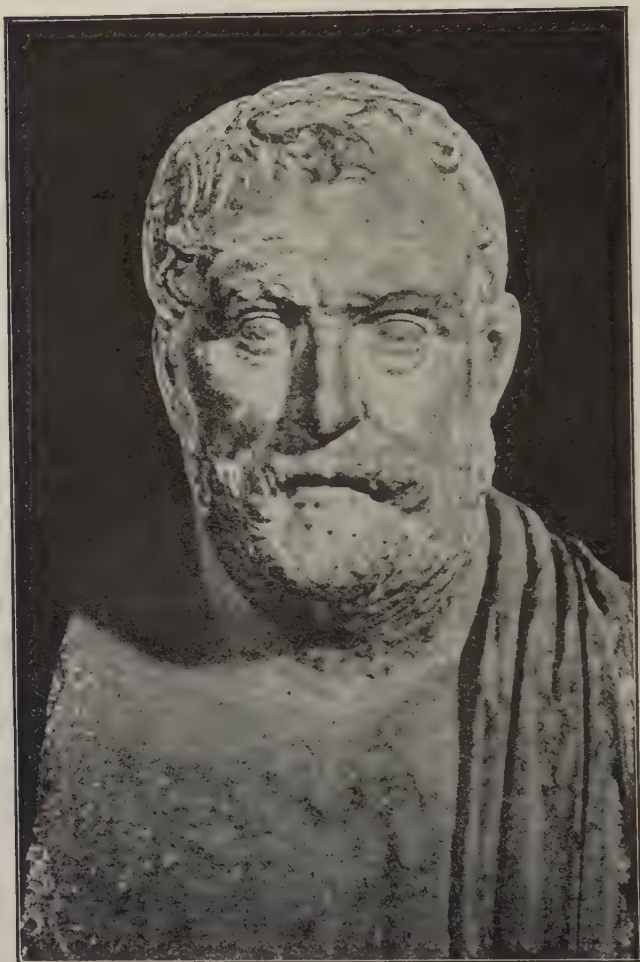
Section 166, (1). How can you account for the willingness of so sagacious a statesman as Pericles to have important offices filled by lot?

Section 166, (2). To what body in Sparta did the Areopagus correspond before this change?

Section 167, 2. Was it wise for Pericles to furnish amusement for the people at the public expense? How does this policy differ in principle from that employed in American cities in the twentieth century, when public funds are used for fireworks on the Fourth of July and for evening concerts in the public parks?

REFERENCES

1. For a brief account of the character of Pericles see Sheldon's *General History*, 102-105. Preferably, read Plutarch's *Pericles*.
2. On the Athenian training for citizenship and the advantage of small states, read Edward Freeman's *Federal Government*, pp. 37-43 (1st ed.).
3. On Themistocles after Plataea, consult Cox's *Athenian Empire*, 15-24.
4. For the influence of Pericles's wife Aspasia upon his life, read Landor's *Pericles and Aspasia*.



THUCYDIDES

The greatest historian of antiquity. His history of the Peloponnesian War is our chief source of information concerning that struggle.

CHAPTER XI

THE PERIOD OF DECLINE

SUGGESTIONS FOR STUDY.—Read encyclopedia articles on Corcyra (Corfu), Plataea, Argos, Achaea, Thebes, Cleon, Lesbos, Alcibiades, Eleusis, Chios, Abydos, Chersonesus and Lysander.

Compare the plan of the Thebans for capturing Plataea (Section 173) with that of the Greeks for capturing Troy (Section 116).

Compare the action of the Athenian fleet in ravaging the coast of the enemy (Section 174, 2) with that of the American naval officer Paul Jones in ravaging the coast of England in 1778 A.D.

Sketch a map of Sicily, and locate the towns mentioned in the account of the expedition of Alcibiades.

The Peloponnesian War

431-404 B.C.

171. Cause of the War.—The immediate occasion of the Peloponnesian War was a quarrel between Corinth and the Island of Corcyra (Corfu). The real causes were the jealousy and the desire for supremacy of Sparta and Athens; and the discontent of the subject states of Athens, who were on the watch for a favorable opportunity to throw off the yoke that had become so galling to them.

172. The Opposing States.—As the quarrel progressed, the several states of Greece ranged themselves on the side of Athens or Sparta, as they were prompted by their sympathies, their passions and their interests. The allies of Athens were most of the Aegean islands, with Corcyra

and Zacynthus to the west; the Greek colonies on the shores of Thrace, Macedonia and Asia Minor, with Plataea, Naupactus and a part of Acarnania. The allies of Sparta were Locris, Phocis, Megara and Boeotia in Central Greece, the island Leucas and a few cities in northwestern Greece.

173. The Outbreak.—The cities of Thebes and Plataea in Boeotia are about ten miles apart. The latter was under the protection of Athens; the former was an ally of Sparta. The Thebans conceived the plan of capturing Plataea, and an armed body of them succeeded in getting into the city one night under the cover of darkness. Having aroused the Plataeans, they demanded of them an alliance with Sparta. For reply the Plataeans attacked the invaders, took nearly two hundred prisoners, and—it was said—in violation of a promise of quarter, deliberately put them to death.

174. First Period of the War (431–421 B.C.).—1. After the murder of their Theban allies, the Spartans promptly invaded Attica. The Athenians, being weak in land forces, were unable to resist effectually. They fled to Athens and crowded into the narrow space between the Long Walls. Here a terrible pestilence broke out, and Pericles fell a victim to this scourge. A few days before his death some friends stood about his bed, and, thinking him unconscious, spoke in high praise of him. But he had heard them. "That which gives me most satisfaction," he exclaimed, "you have left unsaid: No Athenian,

through my fault, has ever by my act put on the robe of mourning!" "The boast was true," says his biographer. "Himself the constant object of calumny and attack, he had never abused his power to pursue an enemy to death."

2. In retaliation for the invasion of Attica, the Athenian fleet ravaged the coasts of the Peloponnesus. After the death of Pericles, the Athenians trusted to the leadership of Cleon, a wealthy leather-merchant of Athens. Under his advice, one thousand leaders of the Mitylenes were put to death for having encouraged revolt against Athens. Besides Cleon—a mere demagogue—the principal Athenian generals were Demosthenes (not the great orator of the next century), who possessed high military skill, and Nicias, whose statesmanlike qualities were of great service to the state. Cleon lost his life in the battle of Amphipolis, on the Thracian coast, in 422 B.C. The Athenians were defeated; but the Spartans suffered an irreparable loss, at the same time, in the death of their leading general Brasidas. Nicias now succeeded Cleon in leadership in Athens, and through his efforts a fifty-year truce was negotiated with Sparta.

175. Second Period of the War (421–413 B.C.).—The truce was not strictly observed on either side. For nearly seven years after the conclusion of the peace of Nicias, the Athenians and Lacedaemonians¹ indeed abstained from invading each other's territories, but neither Athens

¹ The names *Laconia* and *Lacedaemon* are both applied to the state of which Sparta was the chief city. The name *Lacedaemonian* designates either an inhabitant of the state or the city; *Spartan*, especially of the city.

nor Sparta adhered to the terms agreed upon, each being anxious to increase the circle of its allies.

176. Alcibiades. — The warlike disposition of the Athenians was fanned by Alcibiades, who was still a young man, but was honored by the people on account of his ancestors. He was an extraordinary Athenian. The consciousness of his powers and his reckless ambition impelled him on all occasions to claim the foremost place; he was naturally of an aristocratic temperament and whenever he appeared as a popular leader it was for the purpose of gaining some personal object. Alcibiades brought about an alliance between Athens and the cities of Argos, Elis and Mantinea, but these cities and others frequently changed sides, as they were overawed alternately by Athenian or Lacedaemonian forces.

177. The Expedition to Sicily. — The Athenians had long wished to acquire the Island of Sicily. Their naval armament was equal to the conquest; they were, in the year 416 B.C., nominally at peace with their formidable rival. Alcibiades, the wealthy and talented pupil of Socrates, the favorite hero of the populace, was eager to lead the expedition. One thing only was lacking—a pretext for going to war. The pretext finally appeared. In the year 416 B.C. ambassadors arrived in Athens from Egesta, a city situated in the northwestern part of Sicily. A quarrel had arisen between Egesta and Selinus, a neighboring city of the island, and these envoys came soliciting the aid of Athens against their enemy. Athenian

envoys were forthwith sent to Sicily to investigate. On their return, in the spring of 415 B.C., they brought with them a large sum of money and gave the most rapturous description of the wealth of Egesta. The Athenians forthwith decided to send out a large fleet under the command of Alcibiades, Nicias and Lamachos. Nicias realized the injustice of the undertaking, as General Taylor

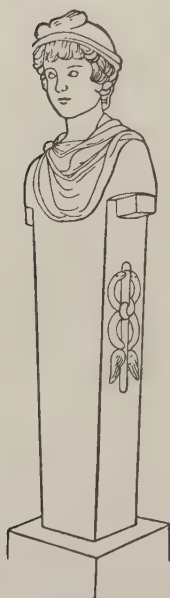


SOCRATES INSTRUCTING ALCIBIADES
[From a modern painting by H. F. Schopin.]

recognized the injustice of the invasion of Mexico two thousand years later, but, like Taylor, Nicias regarded it his duty to obey the orders of his superiors, and he went. A force of one hundred triremes, five thousand hoplites and a proportionate number of light-armed troops was collected, and the expedition lay at Piraeus ready to sail.

178. The Mutilation of the Hermæ.—1. While the city and its ports were resounding with the din of prep-

aration and the professional prophets were chanting promises of success, all Athens was startled with a strange and alarming occurrence, which, like the murder of Darnley, still forms one of the insoluble problems of history. It was an ancient religious custom to mark boundaries by



A HERMES PILLAR

stones sacred to Hermes (Mercury), the god who was supposed to preside over ordinary intercourse and traffic. These stones were quadrangular pillars, surmounted by a bust of the god. In Athens they were set up at the intersections of streets, in the markets, and in front of porticoes, temples and private houses. The tyrant Hipparchus (Section 142) had set up many of these Hermae inscribed with moral sentiments, such as:

"Hipparchus's monument:—Think justly as you walk."

"Hipparchus's monument:—Do not deceive thy friend."

The horror of the Athenians when, upon arising one morning in May, they found the Hermae throughout the city broken into shapeless blocks, has been compared to the excitement of a Spanish or Italian town on finding that all the images of the Virgin had been defaced during the same night. Grote in his *History of Greece* offers this as "a very inadequate parallel to what was now felt at Athens, where religious associations and persons were

far more intimately allied with all the proceedings of every-day life. The town seemed to have become godless; the streets and the market-place to have been robbed of their divine protectors; and it would seem that these protectors, having been grossly insulted, carried away with them alienated sentiments, wrathful and vindictive, instead of tutelary and sympathizing."

2. This outrage, occurring on the eve of an important expedition, augured ill for its success. The enemies of Alcibiades craftily turned suspicion upon him. When a commission of inquiry was appointed it appeared that he was of a dissolute character and that he frequented clubs of young men where orgies would naturally result in a deed of this kind. It was shown that on the very night of this insult to the god, Alcibiades had been with a band of roisterers until a late hour; and the inference was that, being exhilarated by drink, in the small hours of the morning, he had led his companions in the commission of the crime. This inference was rendered more probable by the charge that Alcibiades had performed the Eleusinian Mysteries in a private house.¹ Alcibiades denied the accusation and demanded an instant trial; but his enemies preferred to keep the accusation hanging over him during his absence. Meanwhile, in spite of the evil omen, all preparations had been completed, and the expedition set sail from the Piræus amid

¹ There was at Eleusis (about twelve miles northwest of Athens) a magnificent temple of Demeter (Ceres). In this temple secret rites were performed in honor of the goddess. To divulge these rites was a serious crime.

religious solemnities more imposing, more vast, than had ever before attended the departure of a Greek armament.

179. The Expedition Sails.—The enthusiasm of the sailors found vent in a race of all the triremes across the Saronic Gulf as far as the Island of Aegina. The Island of Corcyra was the appointed rendezvous for the fleets of Athens and her allies; and the whole armament sailed thence for the coast of Italy in July, 415 B.C. At Rhegium they received news of the inability of Egesta to keep its promises. The objects of the expedition had been to protect Egesta, and in general to make a war of conquest upon the Dorian states of Sicily, but no plan of operations had yet been formed. The evils of a divided command became at once apparent, though they finally united in the plan of Alcibiades, which was to surprise and capture Catana (Catania), a town on the eastern coast of Sicily near the foot of Mount Etna.

180. Treason of Alcibiades.—But the charge against Alcibiades, of profaning the Eleusinian Mysteries, had been pressed so successfully that a state galley now came to Sicily to conduct him home to stand his trial, but with permission for him to sail in his own trireme. On reaching Thurii, on the west shore of the Gulf of Taranto, in Italy, he made his escape and soon joined his old enemies, the Spartans. He was condemned to death by the Athenians in his absence and his property was confiscated.

181. The Siege of Syracuse.—1. The departure of Alcibiades cast a gloom over the armament, in which he

had many friends, especially among the allies, and where his energy was sorely missed. Nicias wasted time on the northwestern coast, thus enabling the Syracusans to fortify their city and gain such confidence as to insult the Athenians in their camp at Catana. Nicias, who did not lack military skill, now acted with vigor. Having enticed the Syracusans out to attack Catana, he sailed into the Great Harbor of Syracuse, fortified a camp on shore, gained a victory and then retired into winter quarters at Naxos, on the east coast of Sicily, north of Syracuse. Here he awaited reinforcements from Athens. In the spring of 414 B.C., Nicias and Lamachos invested Syracuse. The siege that followed is one of the most memorable in history because of the efforts of the defenders, the sufferings and final fate of the assailants, and the political magnitude of the result. Lamachos was slain in one of the early attacks on the Syracusan outposts, and Nicias, left alone in command, sent to Athens for reinforcements. A new expedition was prepared under Demosthenes and Eurymedon, but Nicias was retained in command.

2. At this time Gylippus, a Spartan general, arrived in Sicily. He had but a small force, but he had the hardihood to send Nicias an insulting message, giving him five days to evacuate the island. His determined attacks both by sea and by land soon resulted in the destruction of the Athenian fleet and the surrender of the generals Nicias and Demosthenes (413 B.C.), Eurymedon having been slain in a naval engagement. The prisoners were

treated with great cruelty, and Nicias and Demosthenes, having learned that they had been condemned to death by the Syracusans and their allies, committed suicide. As the expedition to Sicily was the greatest military effort ever made by a Grecian power, so its failure was among the heaviest blows that any Greek state had ever suffered.

182. Third Period of the War (413-404 B.C.).—1.

While Athens was meeting with such reverses in Sicily, misfortunes were crowding upon her in the East. The news of the Sicilian disaster had been received in Persia as a signal for a great effort to overthrow the empire of Athens in Asia Minor. Persian embassies and envoys from the islands of Chios, Lesbos, Euboea and other subject allies of Athens appeared in Sparta, seeking aid. Their appeal was strongly supported by Alcibiades, and Sparta entered into a shameful alliance with the common enemy of Hellas. The Spartans had already established a fortified camp at Deceleia, in Attica, twelve miles north of Athens. They were thus enabled to keep the Athenians in a constant state of alarm.

2. It was in the nature of things that the profligacy of Alcibiades should make his popularity at Sparta short-lived. The people now began to blame Alcibiades, who was with the Spartan fleet on the Asian coast, for lack of success at sea. Agis, the king, procured from the ephors an order for the traitor's death. Alcibiades was warned in time to escape to Tissaphernes, the Persian satrap of

Ionia. Having rendered himself odious to the Spartans, he made a virtue of necessity and took steps to re-establish himself in the good graces of his own countrymen. His first step was to induce Tissaphernes to keep the Spartan fleet inactive, by representing to him that it would be contrary to the interests of Persia for either belligerent to destroy the other. His second step was to offer to Athens an alliance with Persia on condition that the democratic government should be replaced by an aristocracy. The recent Athenian disasters had produced a depressing effect upon the people and they were easily persuaded that a stronger and more centralized government was the all-sufficient remedy.

183. Fall of Democracy in Athens.—A popular assembly was called, and, moved by the passionate appeals of the orator Antiphon, it adopted a new constitution, which overthrew the laws of Solon and Clisthenes. The chief provisions of the new constitution may be reduced to three:

(1) The power of the State was vested in a body of Four Hundred, elected by the convocation of Five Thousand.

(2) The Five Thousand passed upon laws submitted to them by the Four Hundred.

(3) The Four Hundred selected the Five Thousand, citizens whose duty it was to keep a check upon the former.

The government was really in the hands of a few dema-

gogues, who, in a rule of four months, rendered themselves so odious that a popular rising abolished the aristocracy and reëstablished the democracy. The Four Hundred



THE ERECHTHEUM AT ATHENS

A temple on the Acropolis, built about 409 B.C. It marks the supposed site of the tomb of Cecrops and contained the sacred image of Athena, said to have fallen from heaven. [From a special photograph.]

were condemned to death, but most of them escaped. A vote was then passed for the recall of Alcibiades.

184. Alcibiades Once More an Athenian.—1. Alcibiades was not destined long to enjoy his return to favor, but before his final fall he was to dazzle his countrymen by a series of brilliant feats that constitute an appropriate close to his remarkable career. The decree of recall was voted in 411 B.C. He resolved to delay his return to Athens until he could bring with him a worthy peace-

offering. In the next three years he twice defeated the Spartan admiral Mindarus and captured Byzantium.

2. Then Alcibiades returned to Athens in triumph. He was received with a public welcome worthy of the savior of a state. He was appointed sole commander of a new armament of 100 triremes, 1,500 hoplites and 150 cavalry; but he delayed his departure till September, in order to celebrate with the greatest pomp those Eleusinian Mysteries which he had been charged with profaning. With his whole force, he escorted the sacred procession along the road from Athens to Eleusis (Section 178, 2, note 1), which they had not before dared to travel since the Lacedaemonians had occupied Deceleia (Section 182). Truly it is one of the strangest scenes of history: an exiled statesman returning to his native city from the suppression of a revolt he had himself instigated, victorious over the enemy he himself had aided, celebrating the great festival for profaning which he had been sentenced to death, in despite of the Spartan garrison which had been planted in the country by his own advice. Still stranger is it when viewed in contrast with the fate to which he was hastening.

3. The closing chapter in the career of Alcibiades may be written in few words. His triumphant return to Athens occurred in 407 B.C. In 406 B.C. we find him with an Athenian fleet at Notium, a city on the Island of Chios, north of Ephesus. During a temporary absence from the fleet, his lieutenant fought a battle but was

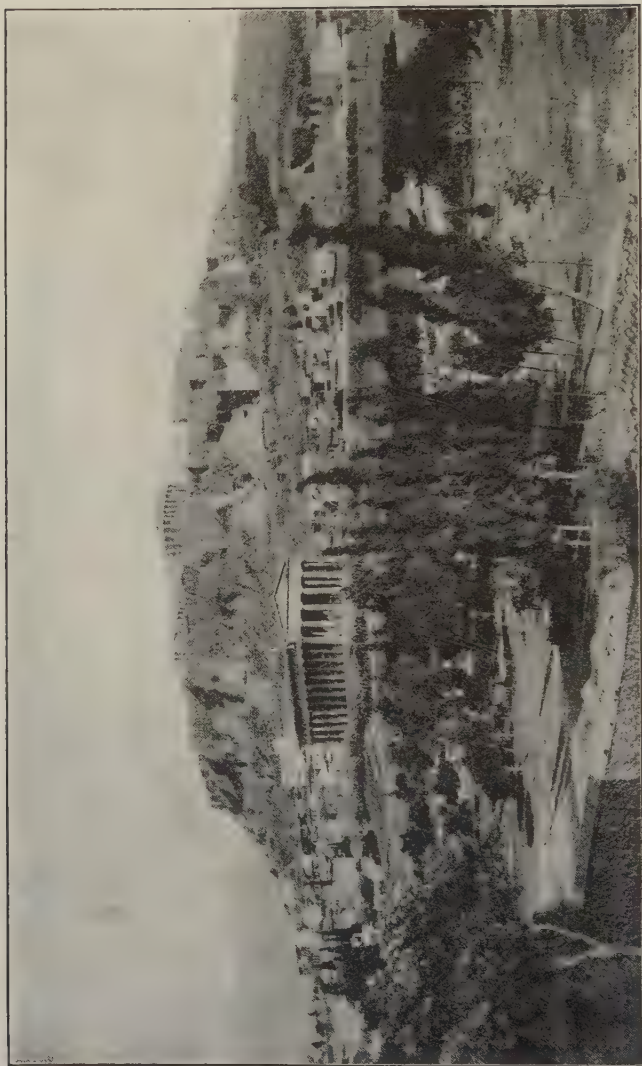
defeated and slain, whereupon Alcibiades was once more driven into exile, taking up his residence in Chersonesus. After an unsuccessful attempt to save the Athenian fleet at Aegospotami in 405 B.C. (Section 185), he was condemned as a public enemy by the Thirty Tyrants (Section 189) and was preparing to visit the Persian king at Susa, when his house was one night surrounded and set on fire by a band of armed assassins, and, as he rushed out, sword in hand, he fell pierced with arrows. It is uncertain whether the murderers were employed by Persia, in the wish to evade the embarrassment of his friendship; by Sparta, in revenge for his treachery; or by private enemies who had been injured by his profligacy.

185. The Last Three Years of the War.—Lysander, the most able commander Sparta had yet employed in this war, took command of the fleet in 407 B.C. He at once entered into communication with Cyrus, brother of the Persian king¹ and governor of the Persian satrapies in Asia Minor. From this time the war against Athens was waged with the aid of Persian gold. The next year, one of the greatest sea-fights of the whole war ended in the total defeat of the Lacedaemonians. This fight took place off the southeast coast of the Island of Lesbos. It was the last ray of glory which the setting sun of the Athenian Empire threw upon its arms. The defeated

¹This king was Artaxerxes II, called by the Greeks *Mnemon* on account of the excellence of his memory. It was Cyrus, the brother of Artaxerxes II, in whose interest the Expedition of the Ten Thousand was undertaken. See Section 191.

Spartan fleet was reconstructed and reinforced. Under the leadership of the indomitable Lysander one year later, it captured the city of Lampsacus on the Asian shore of the Hellespont. The Athenian fleet, arriving too late to affect the result at Lampsacus, took up a most unfavorable position on the opposite (European) shore. Remembering their victory at Lesbos the year before, they allowed their contempt for the enemy to render them careless. While the eagle-eyed Lysander was covertly watching them from the opposite shore, his opportunity came. Discipline was relaxed by the Athenians, and the men strayed from their ships. In vain did Alcibiades warn the commanders (Section 184, 3). The Athenians at last—on the fifth day of Lysander's watch—left their ships so deserted that the Spartans had only to cross the strait to make themselves masters, almost without resistance, of the Athenian navy, numbering one hundred eighty vessels, of which scarcely a dozen escaped. The prisoners, numbering nearly four thousand, were put to death by Lysander. The battle of Aegospotami was fought in September, 405 B.C. It virtually decided the war.

186. The Fall of Athens.—In November Lysander appeared at Aegina, in the Saronic Gulf, only twenty miles from Athens, having in the meantime received the submission of all the Athenian allies except Samos, and while he blockaded Piræus, the Peloponnesian army under Agis invested Athens on the land side. After a



VIEW OF THE ACROPOLIS, ATHENS
The large temple in the foreground is the Theseum. [From a special photograph.]

siege of four months, the city was driven by famine to an unconditional surrender.

187. Sparta's Terms of Peace.—It will be instructive to compare the terms exacted of Athens by victorious Sparta with those demanded of China by the Great Powers in the year 1901 A.D. and with those imposed upon Spain by the United States in 1898. These were the Spartan terms:

- (1) The Long Walls were to be demolished.
- (2) The fortifications of the Piraeus were to be razed.
- (3) All foreign possessions were to be relinquished.
- (4) The navy was to be surrendered.
- (5) All exiles were to be restored.
- (6) Athens was to become the ally of Sparta.

The humiliation of Athens is made most evident by the simple fact that her people hailed such terms as these with joy.

188. Destruction of the City.—1. The execution of the sentence was intrusted to the victorious general Lysander. The work proceeded amidst a display of insensate joy as shortsighted on the part of the victors as it was ruthlessly insulting to the vanquished. The walls fell to the sound of flutes and amidst the performances of dancers.

2. "Far better would it have been, as the orator Lysias said, 'for Greece to have shorn her hair on the fall of Athens, and mourned at the tomb of her heroes, as over the sepulcher of liberty itself'; for Athens had been her intellectual light and liberty and the wellspring of her

freedom, in spite of her abuses of the sacred gift. These abuses were fully punished by the loss of her power and the humiliation of her pride; but no proud, exulting foe could rob her, even in that hour, of her past glories, or of her lasting empire—the intellectual supremacy of the world.”¹

SUGGESTIVE QUESTIONS

Section 180. Compare the treason of Alcibiades with that of Benedict Arnold, with reference to cause, details, justification, etc.

Section 182, 2. Why, in your judgment, did Alcibiades wish to have aristocratic government re-established in Athens?

REFERENCES

1. Read Thucydides's preface to his *History of the Peloponnesian War* for an account of the terrible plague which ravaged Athens in the third year of the war.

2. The great authority on the war as a whole is Thucydides.

3. Read in connection with the closing years of the war, translations from Plutarch's *Lives* on *Alcibiades* and *Nicias*; also Freeman's *Story of Sicily*.

4. For the defeat of the Athenians at Syracuse, see Creasy, *Decisive Battles of the World*, ch. ii.

Spartan Supremacy

404-371 B.C.

189. Rule of the Thirty Tyrants (404-403 B.C.).—1. As soon as the fortifications were demolished, the people of Athens, by command of Lysander, elected thirty men, commonly called the Thirty Tyrants, who were to rule the state according to a constitution to be newly framed. The most conspicuous among the Thirty were Critias and

¹ Philip Smith's *History of the Ancient World*.

Theramenes. When the election was completed, the Peloponnesian army and fleet departed, laden with immense booty and the tribute Lysander had levied on the former allies of Athens. The Thirty at first directed their rigor against the leading demagogues. This rule was soon forgotten, however, or made a pretext for getting rid of the noblest and wealthiest men, to satisfy the avarice of the Tyrants. The reckless cruelty of the Tyrants knew no bounds. They were assisted in their deeds of blood by a band of mercenary soldiers sent by Lysander. From among the citizens, three thousand were selected who alone were to have the franchise, and to be permitted to bear arms. All the rest were placed beyond the protection of the law and their lives depended upon the pleasure of the Thirty. About fourteen hundred Athenians fell victims to the bloodthirsty oligarchs during that fearful year and five thousand emigrated, leaving behind all their possessions. The rule of terror was so savage that even cities hostile to Athens took pity upon the unfortunate exiles.

2. Theramenes, becoming sated with blood, remonstrated with Critias for his unrelenting cruelty, in return for which Critias charged him with treason and effaced his name from the list of citizens, thereby declaring him an outlaw. He was thrown into prison, and compelled to drink the deadly hemlock.¹

3. Thrasybulus, who had often distinguished himself

¹ Hemlock is the name of a poisonous herb having finely cut leaves and small white flowers. Socrates was afterward executed by administering to him a decoction of this herb.

during the war, was one of those exiled by the Thirty. Going northward, he took possession of the fortress of Phylae, thirteen miles from Athens. After he had been joined by seven thousand exiles, he made a sortie, put to flight a force sent against him and then marched to the Piraeus. Here Critias fell, with many of his followers, and the Thirty fled to Eleusis. A new king at Sparta favoring Thrasybulus, he occupied Athens and proclaimed a general amnesty, from which the Thirty Tyrants and their official tools were exempted. Afterward the Tyrants were summarily punished, but their followers and their children were allowed to avail themselves of the amnesty. Such was the end of the tyranny of the Thirty, 403 B.C.

190. Restoration of the Constitution.—The new Spartan king, having vindicated the honor of the Spartan arms by a victory over Thrasybulus, granted a truce which resulted in a treaty of peace between the two states, the withdrawal of the Spartan garrison from Athens and the restoration of the democratic constitution in that city. The laws of Solon were revised and re-enacted; the acts of the Thirty were annulled; and the year of their government was stigmatized in the public annals as “the year of anarchy.”

191. Expedition of the Ten Thousand (401–400 B.C.).—Darius II, king of Persia, died in the year 405 B.C., leaving two sons. Artaxerxes, the elder, succeeded to the throne. Cyrus, the younger, claimed the right of succession on the ground that he was the first son born after his father became king. After the destruction of Athens,

Cyrus solicited aid from Sparta in wresting the crown from his brother. It was not difficult to find Greek officers whom the close of the war had deprived of the adventurous life to which they had become accustomed, and who eagerly availed themselves of this opportunity to win gold and renown. Both Spartan and Athenian generals went to the aid of Cyrus, taking with them a force of about ten thousand Greek soldiers. With this force and about one hundred thousand Persians, Cyrus commenced his march toward the capital of the Persian Empire. At Cunaxa, near the ancient city of Babylon, he gained a complete victory over the army of 550,000 under Artaxerxes, but lost his life in the battle. After his death, the Persian troops in his army deserted to Artaxerxes, but the Greek soldiers refused to do so. Their generals, having consented to a conference with the Persian leaders, were treacherously put to death. The Greeks, however, chose new generals—Xenophon being chosen as commander-in-chief—and began a retreat to the Greek settlements on the Black Sea. This retreat, characterized by unexampled dangers and hardships, has been immortalized by Xenophon, the soldier historian, in his *Anabasis*, which includes an account of the forward movement as well as of the retreat.

192. Fall of Sparta.—Encouraged by the death of Cyrus and the retreat of the Ten Thousand, Artaxerxes commenced an aggressive war against the Greek cities in Asia Minor. Here he was encountered by the Ten

Thousand, who had now entered into the service of Sparta. The Spartan troops in Asia Minor, under Agesilaus, swept everything before them. Artaxerxes, finding it impossible to make headway with his Persian troops, had recourse to other means to rid himself of the invaders. By a liberal employment of money, he brought about a coalition of Argos, Thebes, Athens and Corinth against Sparta. He supplied the allies with the sinews of war and contributed a contingent of ships, which at once turned the scale, and by the battle of Cnidus, 394 B.C., gave the mastery of the sea to the confederates. Agesilaus was recalled to Europe, and Sparta was so hard pressed that she was glad to agree to the peace known as that of Antalcidas, whereby the Greeks of Europe generally relinquished to Persia their Asiatic brethren, and allowed the Persian King to assume the part of authoritative arbiter in the Grecian quarrels, 387 B.C. For sixteen years longer Sparta made war upon the other states of Greece, but she worked her own ruin by goading them to a stroke which overthrew her.

SUGGESTIVE QUESTION

Section 189, 1. Did the former allies of Athens profit by the exchange of Athenian for Spartan rule? Give reason for your answer.

REFERENCES

1. For a comparison of Athenian and Spartan rule, read Cox's *Athenian Empire*, 229-231.
2. Xenophon, in his *Anabasis*, narrates fully the story of the march of the Ten Thousand. For an excellent modern account of Cyrus's expedition, read Grote's *History*, vol. vii, 173-348.

Theban Supremacy

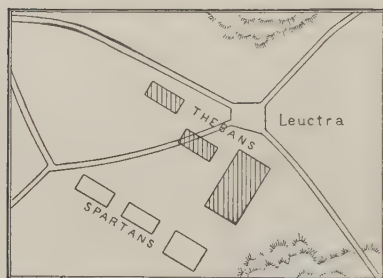
371-362 B.C.

193. The Battle of Leuctra.--1. Stung to madness by the insults and injuries inflicted upon them, Athens and Thebes formed an alliance and defeated Sparta on land and sea. Persia again came to the aid of her enemies. Thebes alone, under the leadership of Epaminondas, rejected the terms.

2. Epaminondas was one of the noblest and purest characters of history. His gentle spirit and his freedom from political animosities raised him above cruelty and revenge, those besetting sins of the Greek character. The enemies of Epaminondas, in order to humiliate him, elected him city scavenger. To their surprise he promptly accepted the office, saying: "I will compel the office to reflect honor upon me by a faithful discharge of its duties." When Epaminondas announced the resolution of Thebes not to submit to Spartan domination, the Spartans promptly invaded Boeotia and after meeting with some successes encamped on the plain of Leuctra, eight miles from the city of Thebes.

3. The battle which followed (371 B.C.) is memorable for the new tactics invented by Epaminondas and now employed for the first time in any army. The plan of Epaminondas differed essentially from that of Miltiades at Marathon (Section 150, 2), with which it will be well to make a comparison. Epaminondas collected his choicest troops on the left of his line of battle, in a close column fifty deep, more than its width in front, directly

opposite the heaviest force of Spartans, who were drawn up twelve deep on the Spartan right. His plan not only directed an overwhelming force upon one point of the enemy's line, but by throwing back his center and right wing in *echelon* (that is, in parallel lines, but each line to



PLAN OF THE BATTLE OF LEUCTRA

the right and rear of the preceding one), Epaminondas kept them from the fight until his chosen troops had borne the first brunt of the encounter. The accompanying diagram illustrates the plan of

battle, revived by Napoleon in modern warfare. The plan was triumphantly successful. The Theban column crushed the Spartan right and threw the entire line into confusion. The fresh troops of the Theban center and right, then coming into action successively, completed the rout, and the battle was won.

194. Nine Years of War.—The nine years of Theban ascendancy were years of constant war. Epaminondas lived to win the Battle of Mantinea in Arcadia, 362 B.C., but fell, mortally wounded, in the hour of victory. After the treaty of peace which followed Mantinea, the power of Thebes speedily collapsed. She had owed her brief elevation solely to the brilliant qualities of Epaminondas and a few other statesmen.

195. The Ruin of Greece.—The ruin of Greece was now rapidly consummated. Philip, king of Macedon, was ambitious to extend his rule over the peninsula. By the liberal use of gold and by posing as the defender of the sacred temple at Delphi, he attracted to himself considerable support among the Hellenes. Demosthenes, the Athenian orator, penetrating his real design, endeavored to unite all Greece against him. To this end Demosthenes delivered his famous series of orations, called the *Philippics*, a name ever since employed to designate a discourse abounding in acrimonious invective. Prompted by the eloquence of Demosthenes, the Athenian and Theban armies united to oppose Philip, but the signal defeat of Chaeronea, in Boeotia, 338 B.C., laid Greece prostrate at the feet of the Macedonians. In 336 B.C. Philip was assassinated and was succeeded by his son, the youth Alexander. As a mark of the extinction of independent Hellas, this young Macedonian king was elected Generalissimo of United Greece against the Persians.



PHILIP OF MACEDON
[From an old coin.]

SUGGESTIVE QUESTIONS

In what respect was Epaminondas like George Washington? How did he differ from him?

Section 193, 3. Compare the plan of battle adopted by Epaminondas at Leuctra with Miltiades's plan at Marathon. Which do you think was the better plan? Why?

REFERENCES

1. On the Spartan and Theban supremacy, consult Curtius's *History* (Crosby's translation), vol. iv.

2. To understand a patriotic Greek's view of Philip's conquests, read Demosthenes's *Philippics* and *On the Crown*. Kennedy's translations are good.

Alexander the Great

336-323 B.C.

196. Introductory.—The reign of Alexander the Great has, in the history of the world, much the same importance as that of his father Philip in the history of Macedonia and Greece. "Alexander revolutionized the East, or so much of it as was connected with the West by intercourse or reciprocal influence. The results of a conquest effected in ten years continued for as many centuries, and remain in some respects to the present day. The Hellenization of Western Asia and Northeastern Africa, which dates from Alexander's successes, is one of the most remarkable facts in the history of the human race and one of those most pregnant with important consequences. It is as absurd to deny to the author of such a revolution the possession of extraordinary genius as to suppose that the *Iliad* could have been written by a man of no particular ability."

197. Alexander Master of Hellas.—1. "The position of Alexander, on his accession, was extremely critical; and it depended wholly on his own energy and force of character whether he would retain his father's power or lose it. His position was far from assured at home, where he had

many rivals; and among the conquered nations there was a general inclination to test the qualities of the new and young prince by the assertion of independence. But



ALEXANDER DEIFIED
[From the marble bust, Capitoline Museum, Rome.]

Alexander was equal to the occasion. Seizing the throne without a moment's hesitation, he executed or drove out his rivals."

2. A false report of Alexander's death induced Thebes

to raise the standard of revolt. A general insurrection might have followed but for the promptness and celerity of the young monarch. Marching straight from Illyria southward, he appeared suddenly in Boeotia, stormed and took Thebes and after a wholesale massacre completely destroyed their city, sparing only the house of the poet Pindar. The survivors he sold as slaves. This signal vengeance had the intended effect. All Greece was struck with terror and Alexander felt that he might commence his Asiatic enterprise in tolerable security.

198. Alexander's Plans.—1. Alexander had been the pupil of the great Aristotle and had imbibed from his master a love for poetry, art and philosophy. His desire was so to impress himself upon the world that the name of Alexander should forever be known as that of the mightiest conqueror, the wisest statesman and the greatest benefactor of the race. In projecting the conquest of Asia, he not only planned to subject her people to his dominion; he designed the extension to them of Hellenic civilization. The cities he founded in Egypt and Asia were designed as the outposts of a great military empire, and became the germs of powerful states. Increased facilities for intercourse formed a part of his plan second only in importance to the diffusion of the Greek language, and his cities became commercial centers for communication between Europe and the distant realms of India and even China.

2. Alexander was "one of the most intellectual men of

all time." He was "not only a soldier of consummate ability, but a statesman of grand and comprehensive



CHORAGIC MONUMENT OF LYSICRATES

A beautiful monument in Athens, dedicated to Dionysus, 334 B.C., by Lysicrates, as winner in the Dionysiac Games. [From a special photograph.]

ideas as to commerce and culture. He is celebrated in Grecian history, next to Pericles, as the most liberal

patron of the arts." The historian Arnold writes of him that "unlike the transient whirlwinds of Asiatic warfare, the advance of the Macedonian leader was no less deliberate than rapid; at every step the Greek power took root, and the language and the civilization of Greece were planted from the shores of the Aegean to the banks of the Indus, from the Caspian to the cataracts of the Nile; to exist actually for nearly a thousand years, and in their effects to endure forever." His Asiatic expedition was accompanied by poets, historians, philosophers and scientists.

199. The Invasion of Asia.—In the spring of 334 B.C. Alexander passed the Hellespont with an army of about thirty-five thousand men. The usual indolence of the Persians allowed him to cross without opposition, but battle was given by a force only a little superior to his own at the crossing of the Granicus River. The victory of the invader placed Asia Minor at his mercy.

200. The Gordian Knot.—Gordium, the ancient capital of Phrygia, was said to have been founded by a peasant named Górdius. Gordius rode into his new capital in a rude wagon drawn by a pair of bullocks. This wagon, at the time of Alexander's visit, was being preserved as a sacred relic in the citadel of Gordium. The yoke was fastened to the tongue or pole by a long cord, which had been wound and knotted in such a complicated manner that no one had ever been able to untie it. An oracle had declared that whoever should succeed in unfastening this

Gordian knot would become the master of Asia. To Alexander's quick wit the solution of the puzzle was as simple as Columbus's feat of making the egg stand on its end. Drawing his keen-edged sword, he severed the strands of the rope at a single blow, exclaiming to the Asiatics and Macedonians who stood about watching the experiment with superstitious eagerness that with the same sword he would fulfill the prophecy of the oracle.

201. The Battle of Issus.—"The conflict at Issus between Alexander and Darius, the Persian king, was brought on under circumstances peculiarly favorable to the Macedonian monarch. Darius had intended to fight in the plain of Antioch, where his vast army would have room to act. But, as Alexander did not come to meet him, he grew impatient and advanced into the defiles which lie between Syria and Cilicia. The armies met, almost without warning, in a position where numbers gave no advantage. Under such circumstances the defeat of the Persians was a matter of course. Alexander deserves less credit for the victory of Issus than for the use he made of it. It was a wise and far-seeing policy, which disdained the simple plan of pressing forward on a defeated foe, and preferred to let him escape and reorganize his forces, while the victory was utilized in another way. Once possessed of the command of the sea, Alexander would be completely secure at home. He therefore proceeded from Issus against Tyre, Gaza and Egypt. Twenty

months sufficed for the reduction of these places. He founded Alexandria in the most favorable situation for commerce that Egypt offers. As the capital of a separate kingdom Alexandria may have grown to be more than its founder ever intended, but it could under no circumstances have failed to become a great city. Alexander deserves credit both for conceiving the idea of building the capital and for fixing on so excellent a site.

202. The Battle of Arbela.—Having possessed himself of all the maritime provinces of Persia, Alexander proceeded, in 331 B.C., to seek his enemy in the heart of his empire. In the final conflict near Arbela, a short distance south of ancient Nineveh (331 B.C.), the relative strength of the two contending armies was fairly tried. Darius had collected the full force of his empire, had selected and prepared his ground, and had even obtained the aid of allies. His defeat was due in part to the intrinsic superiority of the European over the Asiatic soldier; in part, and in great part, to the consummate ability of the Macedonian commander. The conflict was absolutely decisive, for it was impossible that any battle should be fought under conditions more favorable to Persia. Accordingly, the three capitals, Babylon, Susa and Persepolis, surrendered almost without resistance and the Persian monarch became a fugitive, to be ere long murdered by his servants.

203. The Macedonian Phalanx.—The Macedonian phalanx had been perfected by Philip. Its unit was a square

of 256 men, which had a front of sixteen men and was sixteen men deep. Two of these squares made a regiment. Eight of these regiments, or sixteen squares, formed the simple phalanx of 4,096 men. The soldiers of the phalanx were armed with pikes, or spears, so long that those of the five front ranks projected in front of the column, and thus presented to the enemy a thicket of sharp iron points. No body of soldiers not similarly formed could in that age stand against the terrible impact of this solid body. To this arrangement of its fighting men was due in no small degree the success of the Grecian arms. As it was impossible for the phalanx to move rapidly or to change its direction easily, cavalry and light infantry were employed for skirmishing, flanking movements and the pursuit of the flying enemy.

204. The Conquest of India.—The most remarkable part of Alexander's career now began. During the years 329 and 328 B.C., he marched through the snow-covered mountains east of Babylon and made himself master of the countries on the southeast of the Caspian. In this region he founded four new towns, all named Alexandria. Some of these cities, as Herat and Candahar, exist at the present day. In 327 B.C. he crossed the Indus and conquered northern India. Two newly founded cities, Bucephala, so called in honor of Alexander's charger Bucephalus, and Nicaea, were intended to spread Greek civilization even in India. Erecting twelve stone altars on the banks of the Ganges, to mark the eastern boundary

of his gigantic empire, he returned to Susa, the Persian capital.

205. Consolidation of the Empire.—On Alexander's return to Persia in 325 B.C., he set about the task of uniting by a bond of Greek civilization the conquered nations into one great nation with the conquerors. His chief measures were the following:

(1) He punished those subordinates who, in the belief that he would never return from India, had been guilty of cruelty and oppression.

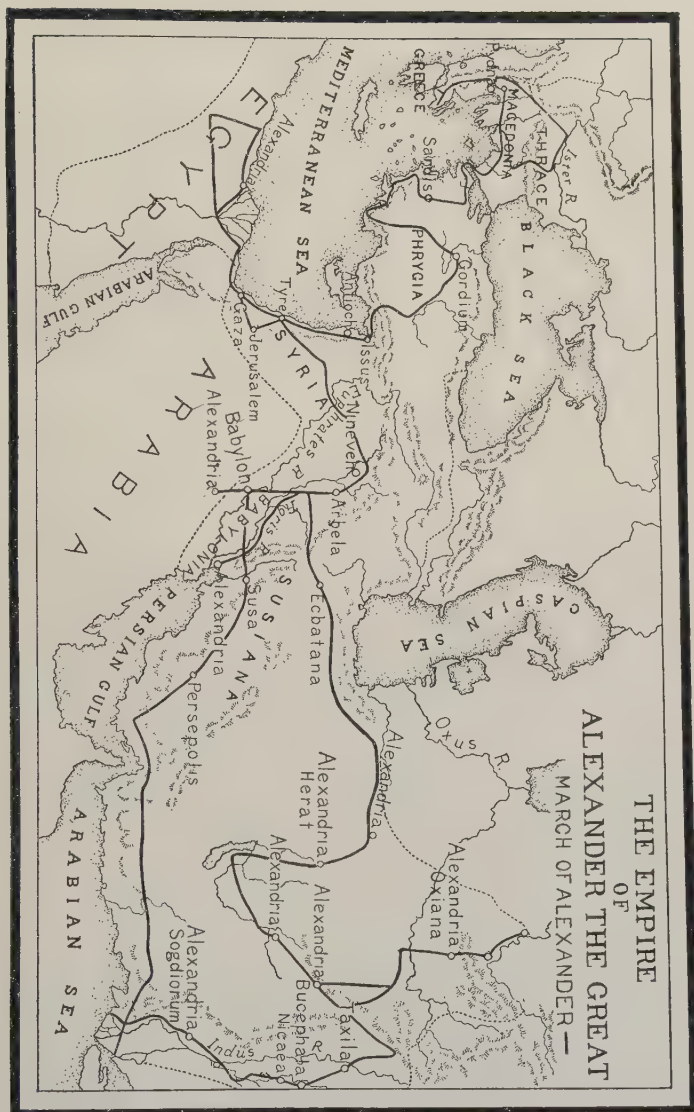
(2) He did not treat the Persians as a conquered people, but endeavored to win them by mild treatment and by respecting their national customs and ideas.

(3) He adopted the style and pomp of an eastern monarch, exacted from his Macedonian attendants the prostration and adoration which the people of Oriental nations show to their rulers and even permitted himself to be worshiped as a demigod.

(4) The union of the East to the West was consolidated by intermarriages. Alexander himself set the example by taking as a second wife¹ the daughter of Darius. About eighty of his generals took Asiatic wives assigned to them by their king and ten thousand other Macedonians chose Persian wives, with whom they received rich dowries from the king.

(5) He permitted himself to be flattered by base sycophants, while more honest men, such as the philosopher

¹He had previously married Roxana, the "Pearl of the East," the daughter of a Bactrian chief.



Callisthenes, who openly rebuked the king for his conduct, were treated with revolting cruelty.

Each student must judge for himself in what proportions were mingled in the mind of Alexander a desire for self-glorification and a wish to benefit his people.

206. Alexander's Court at Babylon.—In 324 B.C., Alexander established himself at Babylon, which he had chosen as the capital of his empire. Here ambassadors appeared before him from the remotest parts of the known world, to do homage to the conqueror of Asia. Among other nations of western Europe, the Romans are said to have honored him with an embassy. Banquets and drunken revelries were frequent. While under the influence of wine, the king murdered his brave general Cleitus, who had saved his life at the Granicus. Alexander bitterly repented this deed when the fumes of wine had passed away. While he was engaged in forming vast plans for fresh enterprises, he fell ill and died 323 B.C., after a reign of thirteen years, at the age of thirty-three. His body was embalmed and in 321 B.C. was conveyed to Alexandria in Egypt.

SUGGESTIVE QUESTIONS

Name those characteristics of Alexander to which you attribute his success.

Section 197, 2. Give a brief account of the poet Pindar (See encyclopedia).

Section 198, 1. Who was Aristotle? Did Alexander succeed in his desire as here expressed?

Section 205. Which of the measures here enumerated were wise ones and which were unwise? Give a reason in each case.

REFERENCES

1. Benjamin Ide Wheeler's *Alexander the Great* is the best modern account of this hero.

2. For a poetical glorification of Alexander's greatness, read Dryden's ode, *Alexander's Feast*.

3. For a good account of the Macedonian phalanx, see Curteis's *Rise of the Macedonian Empire*.

Alexander's Successors

207. Disintegration of Alexander's Empire.—On the death of Alexander, a struggle for power, lasting for more than twenty years, ensued among his generals. Antigonius, a warlike and very talented general, having undertaken a division of the empire among the contestants, was defeated by his united rivals in the decisive battle of Ipsus, in Phrygia, in 301 B.C. As a result, the provinces of the empire were distributed among the four commanding generals.

(1) Ptolemy received Egypt, and conquered Palestine, Phoenicia and Cyprus. His line of kings ruled in Egypt till conquered by the Romans in 31 B.C.

(2) Lysimachus received Thrace and most of Asia Minor.

(3) Seleucus received Syria and the East. He afterward conquered Asia Minor. His successors, the Seleucidae, ruled in Syria until conquered by the Romans in 65 B.C.

(4) Cassander received Macedon and Greece.

Macedonia and Greece

208. The Roman Conquest.— The record of events in Macedonia and Greece from the death of Alexander to the conquest of his country by Rome is a weary narrative of wars, intrigues, dethronements, assassinations—the rivalries of kings and the misery of the people. The Greeks were in a state of constant revolt against foreign authority. Immediately after Alexander's death, Demos-



PULPIT OF DEMOSTHENES

The ancient *bema* or platform at Athens on the Pnyx from which Demosthenes and other Attic orators addressed the assembly of the people. [From a special photograph.]

thenes the orator, who had been for some time in exile, returned and roused the people to an uprising known as the Lamian War. In this struggle the power of Macedonia prevailed, and Demosthenes, to escape falling into the hands of the Macedonian general Antipater, ended his life by taking poison. After the Battle of Cannae, in 216 B.C. (Section 368), in which the Carthaginian general

defeated the Roman army, the king of Macedonia entered into a treaty with Hannibal. In the following year the Romans captured several towns in Illyricum, a province of Macedonia. Being occupied at home with the Second Punic War, the Romans formed a league of Grecian states against Macedonia, thus arraying Greek against Greek, with the design of exhausting the entire country. In the year 200 B.C. the Athenians, being hard pressed by the Macedonians, invoked the aid of Rome, which was willingly given. The Battle of Cynoscephalae, fought in 197 B.C., resulted in the partial overthrow of Macedonia. Twenty-eight years later, the decisive Battle of Pydna established the complete supremacy of Rome over Macedonia.

209. Destruction of Corinth.—The final fate of ancient Greece was brought about by the Athenians. From mere want and poverty they plundered a town in their own territory. A complaint having been made against them before the Roman Senate, a commission was sent to Greece. These commissioners were received insolently by the Athenians and a Roman fleet was dispatched to enforce their authority. In 146 B.C. a Roman army occupied the Isthmus of Corinth and utterly crushed the opposing Greek force. The Roman general sacked the city of Corinth and destroyed it by fire; all the male inhabitants were massacred and the remainder were sold as slaves. Many other Grecian towns shared the fate of Corinth. In this year, 146 B.C., the political life of Greece was extinguished and it became a Roman province.

210. Retrospect.—1. “The Oriental nations knew hardly any other government than that of rulers who pre-



HADRIAN'S GATEWAY AT ATHENS

Roman triumphal arch built by Hadrian or his successor. [From a special photograph.]

tended to be delegated or inspired by the gods and who as such dictated to their subjects what they should believe

and how they were to act. Government of this kind naturally ended in the ruin of every people which failed to rise above it."¹ Freedom was possible only to the king.

2. In contrast, freedom was recognized in every state of Hellas. In the oligarchical states a few were regarded as free. No state of Greece proper ever sank so low as to tolerate a monarchy in the Oriental sense. In Sparta, only Lacedaemonians had a voice in the government, but among them there was universal (male) suffrage. Sparta was nominally a kingdom but the kings might be impeached by the ephors and tried by the Council of Elders. The elders and all magistrates were elected; treaties with foreign states were made only with the consent of the people (Spartans). Over ninety per cent of the inhabitants of Lacedaemonia were deprived of all political rights and eighty per cent were slaves.

3. The government of Athens was more democratic than that of Sparta. Political freedom under Clisthenes had reached an advanced stage. In the time of Pericles, Athenian democracy was at high tide. The evil effects of some of the popular measures of this leader have been referred to (Section 170, 3). But Pericles himself, with all his nobility, was not free from the tyranny of ambition, under whose lash he committed his beloved country to a policy which involved her in ruin. The Athenians had not attained that state of intellectual freedom in which they would have been able to act honestly and with good

¹Robert Flint's *Philosophy of History*.

judgment contrary to the leadings of a shrewd and talented politician. They did, however, exercise a high degree of independent thought, and Flint justly says that "Greece owed her glory chiefly to her intellectual independence, the freedom with which her citizens examined all the problems of life and exercised all their faculties of mind." "Yet, even in Greece," he adds, "an Anaxagoras was banished and a Socrates was put to death."

4. Athens took her first downward step when, abandoning the policy of Aristides the Just (Section 162), she began to rob her weaker allies of their money and their liberties.

SUGGESTIVE QUESTIONS

Section 207. By his wife, the beautiful Bactrian princess Roxana, Alexander had a son who was the rightful heir to his throne. What became of this son?

Section 208. Contrast the effects of the Macedonian and the Roman conquests on the political and artistic life of Greece. How do you account for the difference?

REFERENCES

1. The best history in English of this period is Holm, vol. iv.
2. See also Mahaffy, *The Story of Alexander's Empire* (92-90 B.C.).
3. Freeman, in his *Periods of European History*, Lecture I, compares the Greek world at this time to the state of modern Europe.

CHRONOLOGICAL SUMMARY

EVENT	DATE B.C.
Mycenaean civilization flourished on the coasts and islands of the Aegean Sea	2500-1500
Conquest of the Pelasgians in Southern Greece by the Achaeans	about 1320

EVENT	DATE B.C.
The Trojan War.....	about 1194-1184
The Dorian migration.....	about 1100
Kingship at Athens limited after the death of Codrus.....	about 1000
Greek colonization of the islands of the Aegean and the Asiatic coast.....	1000-900
Lycurgus lived.....	about 840
Magna Graecia, Thrace and coasts of the Black Sea colonized.....	800-600
Olympic Games established (First Olympiad began)	776
Draco's constitution.....	624
Solon's constitution.....	594
Pisistratus usurps power.....	560
Expulsion of the Pisistratidae.....	510
Constitution of Clisthenes.....	509
The Ionic revolt.....	500-494
Battle of Marathon.....	490
Battles of Thermopylae and Salamis.....	480
Battles of Plataea and Mycale.....	479
Confederacy of Delos formed.....	477
Pericles a leader in Athens.....	459-429
The Long Walls built at Athens.....	458
Thirty Years' Truce between Athens and Sparta..	445
The Parthenon completed.....	438
Peloponnesian War.....	431-404
Expedition of Alcibiades to Sicily.....	415
Supremacy of Sparta.....	404-371
Expedition of the Ten Thousand.....	401-400
Death of Socrates.....	399
Battle of Leuctra; beginning of Theban leadership	371
Battle of Mantinea.....	362
Philip, king of Macedon.....	359-336
Battle of Chaeronea.....	338
Alexander's empire.....	336-323
Siege of Tyre; Alexandria founded.....	332
Death of Alexander.....	323
Wars of the Succession.....	323-276
The Achaean League.....	280
The Gallic invasion.....	278
Struggle between the Achaean League and Sparta	235

EVENT	DATE B.C.
Cleomenes, the reformer, crushed by Macedon and the League	221
Battle of Cannae	216
Capture of Syracuse; Sicily becomes Roman....	212
Battle of Cynoscephalae; Macedonia becomes a dependent ally	197
Destruction of Corinth; Greece becomes a Roman province	146

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ATHENA (MINERVA)

A marble statue in the National Museum, Athens; probably a Roman copy of the Athene Parthenos of Phidias.

PART THREE
GREEK CIVILIZATION

PART THREE

GREEK CIVILIZATION

CHAPTER XII

GREEK CHARACTER, RELIGION AND EDUCATION

SUGGESTIONS FOR STUDY.—It is so important for the student to gain a comprehensive idea of the meaning of civilization that the definition given by Guizot, in his *History of Civilization*, is presented:

"Civilization is properly a relative term. It refers to a certain state of mankind as distinguished from barbarism. Man is formed for society. If he were isolated and solitary, his reason would remain imperfectly developed. In proportion as his social relations are extended, regulated and perfected, man is softened, ameliorated, cultivated. To this improvement, various social conditions combine; but as the political organization of society—the state—is that which first gives security and permanence to all the others, it holds the most important place. Hence it is from the Latin word for state (*civitas*) that the word civilization is taken. Civilization, therefore, in its most general idea, is an improved condition of man resulting from the establishment of social order in place of the individual independence and lawlessness of the savage or barbarous life. It may exist in different degrees; it is susceptible of continual progress; and hence the history of civilization is the history of the progress of the human race toward realizing the idea of humanity, through the extension and perfection of the social relations, and as affected, advanced or retarded by the character of the various political and civil institutions which have existed."

Compare the civilization of the Greeks with that of the Hebrews, the Egyptians and other peoples about whom you have studied. Above all, compare it with that of the people of your own community, of your own country, and of any nationality with which you are acquainted.

As you study the religion of the Greeks, ask yourself what there

is in the soul of man that makes religion a necessity; whether the character of the people and their environment have anything to do with determining the form or nature of their religion. Above all, try to ascertain what threads of truth are woven into the web of Greek religious conceptions. Find analogies between Greek and Christian moral and religious thought.

Find in the dictionary the meaning and the derivation of mythology, religion, dogma, ambiguous, theogony, Tartarus, ambrosia, nectar, cult, libation, shrine, hybrid.

Greek Character

211. Veneration and Filial Piety.—1. The distinguishing characteristic of the Hellenes in their earliest history is a profound veneration for the gods, and for everything connected with the service of religion. They imagined earth and heaven to be very near each other. It was not that they regarded the earth and its inhabitants as existing on a very high plane; they conceived, rather, of the gods as existing in the sphere of humanity. Gods and men moved together over the earth, coöperated in bringing events about and kept up a constant interchange of benefits. The gods aided mortals and mortals repaid with gratitude. The gods guided, and mortals submitted to be directed, until sometimes, as in the case of Odysseus¹ and Athena, the feeling of grace and favor on one side and of veneration and gratitude on the other ripened into something like friendship and affection. No man entered upon any important enterprise without consulting the gods by means of sacrifice, divination and prayer.

¹ Odysseus always appears in Homer's poems among the noblest and most respected of the heroes, and, on account of his good qualities, he is the declared favorite of Athene.

2. Filial piety was, next to religion, the most prominent feeling in the minds of the early Greeks. The reverence paid to parents partook largely of the religious sentiment. Children regarded their parents as the instruments by which the gods had communicated the mysterious and sacred gift of life, and they were therefore invested with a high degree of sanctity as ministers and representatives of the Creator. Hence the anxiety to obtain a father's blessing, and the indescribable dread of his curse.

Terrible female divinities, called Erinyes, or Furies, were entrusted with the guardianship of a parent's rights and inflicted indescribable pangs and anguish upon the unfilial. Orestes, son of that Agamemnon who led the Greeks in the Trojan War, slew his mother, and Alcmaeon of Argos committed the same crime. Although these mothers were themselves criminals and worthy of death, the Erinyes pursued the matricides from place to place, frightening them with specters and filling their palaces with the alarms and the agonies of Tartarus.

3. On the other hand, nothing can be more beautiful than the filial piety exhibited by the nobler characters of heroic times. Such examples are innumerable. One of the most striking is that of Achilles towards his father, Peleus. Fierce, vehement, stern in the ordinary relations of life, he is gentle as a child toward his aged father. His heart yearns to him with a strength of feeling incomprehensible to a meaner nature. He submits to the father's sway and authority, not from any apprehension of his

power, not even from the fear of offending him, but from the fullness of his love, from the natural excellence and purity of his heart. Even in the cold region of shadows beyond the grave, this feeling is represented as still alive, so that in death, as in life, the uppermost anxiety of the hero's soul is for the happiness of his father. Homer



ACHILLES, PELEUS AND CHIRON

The Centaur Chiron is teaching Achilles to play the lyre. [Wall painting at Pompeii.]

understood his countrymen well when he gave these qualities to his hero. Without them, he knew that no degree of courage or wisdom could have rendered his hero popular.

212. Other Characteristics.¹—1. Friendship was regarded as the unequivocal mark of a heroic and generous nature.

¹ Compare Section 119, *Civilization in the Heroic Age*.

2. Throughout the heroic period, the utmost respect was paid to women, as mothers, wives, sisters and daughters. Even among the humblest ranks that respect for women which has been called the "pivot of civilization" was very generally diffused.

3. It is as impossible to assign with certainty a reason for the peculiarities of Greek character as to tell why one star differs from another star in glory. Perhaps they are due in part to the effects of the clear, pure, buoyant air, for it is well known that strangers arriving in Greece with the

ATALANTA'S RACE

Modern painting, by E. J. Poynter.



germs of disease in their constitutions acquire the vivacity, the cheerfulness, the nervous and impetuous energy of the natives. Be this as it may, the ancient Greeks were characterized by profound philosophy, a matchless taste for the beautiful in nature and in art, an irrepressible enthusiasm in the search after knowledge of every kind and a limitless craving after fame.

4. But the Greeks were also distinguished by qualities which often hid their virtues. Chief among these was their jealousy, which caused them to engage in constant civil strife and in endless struggles with their neighbors. Moreover, it was customary to kill all captives or devote them to slavery; many of these captives were of illustrious birth and noble qualities. Being a passionate race, unused to self-control, the Greeks resented insults on the spot and homicides were frequent. Always averse to manual labor, mechanic arts and trades, they left trade and commerce mostly to aliens and all menial tasks to slaves. Except during the Heroic Age, the women of Greece occupied in general a position scarcely better than higher servants. But comparatively few of them could even read or write and only in Sparta did they enjoy any degree of freedom.

5. After the Roman conquest, most of the good qualities of the Greeks departed with their freedom and they degenerated into a treacherous, fawning and double-dealing race. The modern Greek, under the influence of free institutions, is reverting to the better type of the ancient Hellene.

SUGGESTIVE QUESTIONS

Section 211. In what other country is respect for parents especially enjoined?

Section 212, 3. Do you know or have you heard or read of specific instances in which character has been determined by climate or other influences of nature? Was the work of Greece in history the result of Greek genius or of geographical conditions?

Section 212, 4. In what modern nation have political prisoners been sold into slavery for the benefit of sovereign or nobles? What people have, within a century of the present day, in time of peace, made a business of capturing unoffending people by thousands and reducing them to slavery?

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1. The Athenian ideal of character is described by a quotation from the "Funeral Speech of Pericles" given in Sheldon's *General History*, pp. 105-7.

2. Edward Freeman says: "Neither the Greeks in any land, nor any other people in Greece, would have been what the Greeks actually were." On this subject, consult Butcher's *Some Aspects of the Greek Genius*, and Richardson's *Vacation Days in Greece*.

3. On the social position of the Grecian women, consult Myers's *Ancient History* (1904 ed.), p. 342.

4. Myers (in his *Ancient History*, p. 342), discusses in an interesting way the high value which the Greeks placed on friendship.

5. For the faults in Greek culture, read West's *Ancient History*, pp. 191-2.

Greek Religion

THE DEITIES

213. Fundamental Religious Notions.—The Greeks had no uniform religious system or religious dogma. Their mythology was contradictory and ambiguous and their forms of worship showed great diversity at different times and in different places. There were certain fundamental conceptions, however, upon which their varying

religious customs had a common basis. Their gods were originally personifications of the powers of nature, but they gradually assumed personal character and in the time of Hesiod and Homer a somewhat definite theogony was generally accepted. According to the common belief, the gods were above men, though they had the form and the needs of men; they had power over mortals and over nature; they dispensed both good and evil; they were pleased with good conduct and displeased with bad, and they were themselves subject to human frailties.

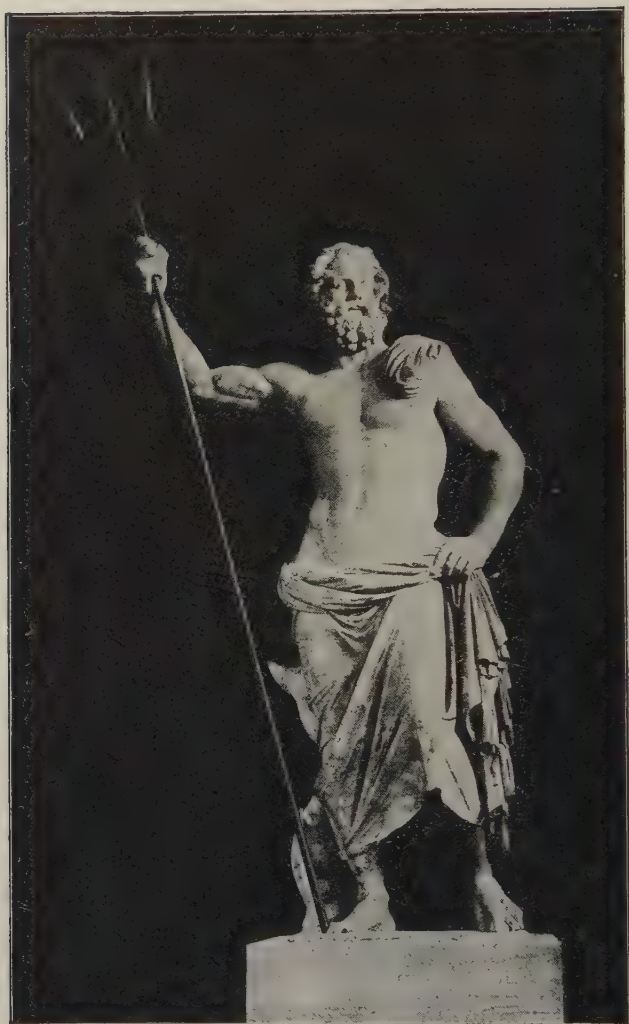
214. Three Dynasties of Gods.—The first supreme ruler was Uranus (Heaven), whose mother was Gaea (Earth). Uranus, in a fit of anger, cast his sons, the Titans, into Tartarus, but they, instigated by Gaea, rebelled and dethroned their father. Then Cronus, one of the Titans, ascended the throne. Cronus had three sons—Zeus, Poseidon and Hades; and three daughters—Hera, Hestia and Demeter. It having been prophesied that Cronus would be expelled from the throne by one of his sons, he swallowed each immediately after its birth. Upon the birth of Zeus, the youngest, his mother secreted him in a cave, and, wrapping a stone in swaddling clothes, gave it to Cronus, who swallowed it in the belief that it was the young infant. When Zeus had grown to manhood, he drove his father from the throne of heaven, first compelling him to disgorge the sons and daughters he had swallowed. Zeus now became the final and permanent supreme god.

215. The Giants.—Zeus was not permitted to retain his throne without a struggle. The Giants, whose mother Gaea had made them proof against the weapons of the gods, undertook to depose him and a war ensued, lasting ten years. Making Mount Othrys, on the southern boundary of Thessaly, their base of operations, they tried to hurl Zeus from Mount Olympus, which is the northern boundary. In attempting to climb up to Olympus, they piled Mount Ossa on Pelion, but they were finally vanquished and buried under islands and mountains.



HERCULES AND THE GIANT ANTAEUS

216. The Olympian Gods.—Mount Olympus was the place where the gods held their councils. They were admitted to the summit through a gate of clouds, and while they feasted on ambrosia Hebe poured nectar into their golden cups, Apollo made heavenly music with his lyre and the Muses sang in responsive strains. Poseidon, ruler of the sea, and Hades, lord of the lower world, met



POSEIDON (NEPTUNE)

Antique statue found at Melos; National Museum, Athens.

here with Zeus, the ruler of heaven, whom they acknowledged as their sovereign. The members of the Olympian Council were Zeus himself, his brothers, sisters and children.

1. ZEUS (Jove or Jupiter¹) was the supreme god. He was the hurler of thunderbolts and of the lightning. When he shook his *aegis*, a miraculous shield, sudden storms and tempests broke forth and destruction came upon those toward whom he directed his wrath. He was worshiped under the name of Olympian Zeus in many parts of Greece, but especially in Olympia in Elis, where the Olympian Games (Section 279) were celebrated in his honor. His natural attributes were goodness and love, but while he gave nobility and strength to the deserving he also dispensed evil gifts to the wicked. The eagle and the oak were sacred to Zeus; the eagle, the scepter and the lightning were his symbols.

2. POSEIDON (Neptune), brother of Zeus, was god of the sea and of flowing waters. He drove over the sea in his chariot and the waves subsided at his approach. His wife, Amphitrite, sometimes assisted him in harnessing his brazen-hoofed horses. He sided with the Greeks in the Trojan War but was hostile to Odysseus on his sea voyage after the siege. When Athens was founded, there was a dispute between Poseidon and Athena as to which of them should give a name to the city. The gods having

¹In parenthesis are the names under which the Romans worshiped the same Greek gods.

decided that the honor should be conferred upon that one who should bestow upon man the most useful gift, Poseidon created the horse, while Athena produced the olive tree. The latter gift was declared the more useful, and the city was called *Athenae*. Poseidon is represented in works of art with his symbols, the dolphin, the horse and the trident.

3. **HADES** (Pluto), brother of Zeus, held dominion over the abodes of the dead. His wife was Persephone (Proserpina), a daughter of Zeus. Hades abducted her from her mother, Demeter, with whom she was permitted to spend two-thirds of each year. The symbol of his empire was the helmet that made men invisible. He was the enemy of all life and both gods and men held him in detestation. He is generally pictured with the key of the infernal regions in his hand, and at his side the three-headed dog Cerberus, who guarded the entrance of his master's dominions. His name Pluto (Greek, *ploutos*, wealth) is perpetuated in the modern word plutocrat, the man whose power or influence is based on his wealth.



THE FARNESE
JUNO

A colossal marble head in the National Museum, Naples; from an ancient bronze original.

4. **HERA** (Juno) was the sister and wife of Zeus. She had for her handmaids the Horae, the goddesses who caused the changes of season; and Iris, the goddess of the rainbow. Men prayed to her for rain. The sequence of sun and

rain, which made the earth fruitful, was symbolic of the concord of Zeus and Hera, while storms resulted from a quarrel between the lord of Olympus and his queen. She was the majestic protectress of honorable marriage—the uncorruptible wife of the king of heaven.

Argos was the chief center of her worship. Her emblems were a scepter and veil, and the peacock was held sacred to her.

5. DEMETER (Ceres), a sister of Zeus, was the giver of bountiful harvests. She presided over sowing and reaping, harvest festivals, and agriculture in general. Through her daughter, Proserpina, the queen of Hades, she was re-



DEMETER

[From a wall painting at Pompeii.]

lated to the mysteries of death and the world of spirits. The principal place of her worship was the temple at Eleusis, near Athens. Her symbols were ears of grain, the pomegranate and a car drawn by winged serpents.

6. HESTIA (Vesta), the eldest sister of Zeus, was goddess of the domestic hearth. She chose to retain forever her



APOLLO WITH THE LYRE

A bronze figure from Pompeii; National Museum, Naples.

maidenhood. Hestia was the divinity of homes, and all important domestic events were consecrated by prayers to this divinity. Every sacrifice began and ended with a libation to Hestia. At her shrine the sacred fire perpetually burned and from this source fire was procured for sacrifices to other gods. Colonists

never left Greece without taking with them glowing coals from her altars for the public hearth of the new community. At the shrine of Vesta, strangers found shelter and fugitives protection. Her figure in statues is always draped.

7. APOLLON (Apollo), the son of Zeus and a twin brother of Artemis, was god of light, poetry and health. He founded cities, inspired legislators to make wise laws and

was the ideal of manly beauty and physical perfection. He is sometimes called Phoebus, a name which signifies brightness and purity. As the god of justice, he carried a bow from which arrows sped to punish presumption and impiety. The most common symbols of Apollo were the bow and the lyre. His principal shrine was at the temple of Delphi (Section 220).

8. ATHENA (Minerva), the virgin-goddess, the goddess of war, sprang from the head of her father Zeus, in complete armor, and her first utterance was a battle-cry that echoed through heaven and earth. The name Pallas, sometimes applied to her, characterizes her as the goddess of lightning and storm. This name was applied to her statue in Troy (Section 116, 3), and that which affords protection or safety is still spoken of as a palladium. Minerva is the impersonation of wisdom. In honor of her maidenhood, the temple erected to her on the Acropolis at Athens was called the Parthenon (Greek, *parthenos*, a virgin). She is represented in art wearing a long robe and helmet, and bearing a spear, together with the *aegis* presented to her by Zeus.

9. APHRODITE (Venus), daughter of Zeus, was goddess of love and beauty. Her Greek name Aphrodite signifies the foam-born, as she is said to have been born of the foamy sea. She was the wife of the lame god Hephaestus and the beloved of Ares, the god of war. Eros (Cupid) was her son. Her emblem was an embroidered girdle called the cestus, which had the magic power of inspiring



VENUS DE MILO
[From a photograph of the original.]
302

love. Swans and doves were sacred to her and the rose and myrtle were her favorite flowers. Her statues usually represent her figure undraped. The most celebrated statue of Aphrodite is the one in the Louvre at Paris, known as the Venus de Milo. It was unearthed in 1820 in the island of Milo, in the Aegean Sea. The sculptor is unknown, but it is believed that the statue dates from the second or first century B.C. (Section 237).

10. HEPHAESTUS (Vulcan), a son of Zeus and Hera, was the god of terrestrial fire. He was the blacksmith of the gods and had a forge on Olympus, but his smithies were established under various volcanic islands. Mount Aetna was the smoking chimney of one of his forges. For taking the part of his mother during a matrimonial quarrel, Zeus caught him by the foot and hurled him over the celestial battlements, laming him for life. He made the scepter of Zeus, the arrows of Apollo and Artemis, the breastplate of Hercules and the shield of Achilles.

11. ARES (Mars) was the god of war, and was a son of Zeus and Hera. He was attended in battle by his sister Eris (Discord). It was Eris who introduced discord among the goddesses by throwing to them the golden apple. The emblems of Mars were the spear and the torch; his favorite animals, the vulture and the dog.

12. ARTEMIS (Diana), the huntress, was twin sister to Apollo. She was the ideal of modesty and grace and

was attended by a bevy of nymphs, upon whom she imposed vows of perpetual maidenhood. When the Greeks had assembled at Aulis (Section 116, 1) to embark for



ARTEMIS (DIANA)

A painting by Correggio in the Convent of San Paolo, Parma, Ita.y.

the siege of Troy, their leader, Agamemnon, while hunting, killed a stag that was sacred to Artemis. The enraged goddess threatened to destroy the Greek army with

pestilence unless the offender should sacrifice to her his beloved daughter Iphigenia. The afflicted father prepared to comply with the demand, but just as the fatal knife was about to descend, Artemis interposed and substituted for the sacrifice a hind in place of the maiden.

13. HERMES (Mercury), a son of Zeus, was the messenger of the gods. He was sly, cunning, tricky and thievish. His most serious duty was to conduct departed souls to the realm of Hades. He is represented with wings on his hat and on his feet, and bearing in his hand a caduceus or herald's wand. This wand had two serpents coiled about



THE CHILD BACCHUS AND A SATYR
Antique bronze statuette; National Museum, Naples.

it and two wings at the top. As a patron of trade, pillars called *Hermæ* were erected to him at the crossroads in Attica and at the intersection of streets in Athens. It will be remembered that Alcibiades was accused of mutilating these *Hermæ*. Hermes

is said to have been the inventor of astronomy and alchemy.

14. DIONYSUS (Bacchus), the god of wine, was the son of Zeus and Semele, a mortal. Though the center of his worship was in the wine-growing islands, he was regarded not only as the god of wine and revelry, but also as the



HEBE POURING NECTAR

Modern sculpture by Canova; National Gallery, Berlin.

promoter of civilization, and a lawgiver and lover of peace and prosperity. His symbols were a chaplet of vine leaves and a spear wreathed in ivy.

15. HEBE, daughter of Zeus and Hera, was the goddess of eternal youth and cupbearer to the gods. This office became vacant when she married Heracles, and the vacancy was filled by Ganymede, a beautiful Trojan youth

whom Zeus, disguised as an eagle, carried away to heaven and made immortal.

217. Lesser Divinities.—EROS (Cupid), the tiny but powerful god of love, was the son of Aphrodite and her almost constant companion. With his bow and arrows,

he shot pangs of love into the hearts of gods and men. One day, wounded by one of his own darts, he himself fell



PSYCHE AT NATURE'S MIRROR

A modern painting by Paul Thumann.

in love with Psyche, a beautiful mortal. . In art, Cupid is often represented as blind.

PAN, son of Mercury, was the god of woods and fields, flocks and shepherds. His hoofs and horns frightened people who met him, so his name has been preserved in our word panic. He led in the frolics of the Dryads—wood nymphs whose lives were bound up in trees. The Satyrs resembled Pan.

NEREUS, a sea-god, had fifty daughters, the Nereids, who attended Neptune, riding on sea-horses.



PAN
Statue in the Pitti Palace, Florence.

ATLAS stood at the western end of the earth, holding up the vault of heaven on his head and hands. He was condemned by Zeus to this task for having fought against him in the battle with the Titans.

The NAIADS were water nymphs, daughters of Zeus, who presided over lakes, rivers, brooks and fountains.

TRITON, a son of Neptune, caused the sea-waves to rise or fall by blasts upon a sea-shell.

PROTEUS, also Neptune's son, could change his shape at will.

The HARPIES were ravenous and filthy sea monsters having the faces of women and the bodies of vultures.

The SIRENS were three sea nymphs who frequented an island off the coast of Italy and lured sailors to destruction by their sweet songs.

SCYLLA and CHARYBDIS were ravenous monsters who guarded the Strait of Messina.



GORGON
Known as the Medusa Rondanini.
In the Glyptothek, Munich.

The GRACES were goddesses who presided over the dance, social festivities and polite accomplishments.



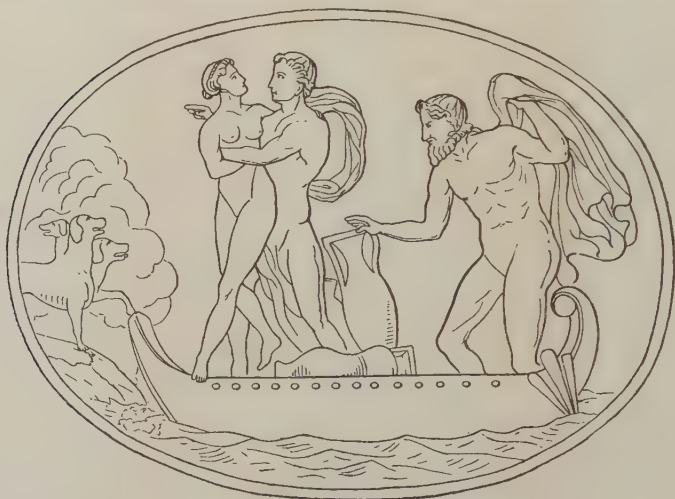
THE TOWER OF THE WINDS AT ATHENS

Built by Andronicus in the first century A.D. The eight faces mark the points of the compass; and on each is sculptured a wind god; as Boreas, with heavy coat and buskins, and bare-footed Zephyr, carrying flowers. The bronze Triton which once stood on the top with a wand, which always pointed to the wind blowing at the time, disappeared long since. [From a special photograph.]

The MUSES dwelt on Mount Parnassus, for although they were the daughters of Zeus, Hera's jealousy of their

mother, Mnemosyne (Memory), excluded them from Olympus. Calliope was the muse of epic poetry, Clio of history, Erato of love-poetry, Euterpe of song, Melpomene of tragedy, Thalia of comedy, Polyhymnia of sacred poetry, Terpsichore of the dance and Urania of astronomy.

The FATES spun the thread of human destiny, and cut



CHARON LANDING SPIRITS IN HADES

[From an ancient vase-painting.]

it off whenever they so willed. Clotho was the spinner, Lachesis determined the length of the thread of life, and Atropos severed it.

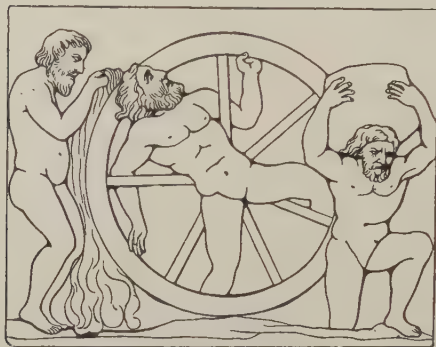
The FURIES were three goddesses who avenged crimes by torturing the guilty. Their heads were wreathed with serpents, with which they lashed their victims.

NEMESIS, also an avenging goddess, pursued lawbreakers, particularly the proud and insolent.



PERSEPHONE (PROSERPINE)
311

218. The World of Departed Spirits.—The Greeks believed that when a spirit departed from the body it was conducted by Hermes to an abode in the bowels of the earth, presided over by Hades and his wife, Perseph-



TANTALUS, IXION AND SISYPHUS

one. There were no less than four entrances into this abode. The principal ones were through a cave in the promontory of Taenarum (now called Cape Matapan), and through Lake Avernus on

the coast of Campania, Italy. On payment of a fee, Charon, the ferryman, rowed them in his boat across the River Styx. On the further shore they passed through a gate into the realm of Hades. The gate was guarded by the three-headed dog Cerberus, who, if fed with a cake, permitted all to enter but disputed their exit. After being judged, departed souls were either delivered to the Furies for punishment in the abyss of Tartarus, or they entered upon a life of endless bliss in the Elysian Fields.

ORACLES

219. Four Kinds of Oracles.—The word oracle is derived from the Latin *oraculum*, which signifies to utter or to pray. It primarily refers, therefore, to something

spoken. In ancient history it has three meanings: An answer given by a god to an inquiry relating to some future event; the god who gives the answer; the place, temple or shrine where the answer is given. Four methods were employed by the gods to communicate their messages to men: (1) They were delivered orally by priests and priestesses; (2) they were made known by signs, such as the rustling of oak leaves, etc.; (3) they came in the form of dreams, which were interpreted by priests; (4) mortals were sometimes permitted to communicate with departed spirits, whose utterances were regarded as divinely inspired. Aesculapius, son of Apollo, and god of the healing art, gave his prescriptions to the sick in dreams. His principal temple was at Epidaurus, on the coast of Argolis. After sacrificing to the god, the patient lodged for one night in the temple. Here Aesculapius visited him in dreams, which, being interpreted by the priests, pointed out the means to be taken to insure recovery. The most venerated among the oracles where prophecy was given by signs was that of Zeus, at Dodona, in Epirus. The god delivered his responses from the sacred oak or beech by means of the rustling of the leaves, the meaning of which the priests interpreted. Other oracles of Zeus were located at Olympia in Elis, and in an oasis of the Libyan Desert in the northwest of Egypt.



ANCIENT GREEK
STONE ALTAR

220. The Delphic Oracle.—1. The shrine of Apollo at Delphi is the most famous of all the oracles of Greece. It was situated on a spur of Mount Parnassus in Phocis.



GREEK SQUARE ALTAR

The shrine was over a cleft in the rock, whence issued vapors, the inhaling of which induced a condition of ecstasy. Over the cleft, on a tripod, sat the virgin priestess. When an inquirer approached the temple within which the shrine was situated, he first made a sacrifice of a sheep, a goat

or a bullock. The Pythia (priestess) then entered the sanctuary, and seating herself on the tripod, inhaled the sacred vapor and replied to the inquiries of the wor-



APOLLO AND THE MUSES

A celebrated painting, by Giulio Romano; Pitti Palace, Florence.

shiper, her answers being interpreted by the priest. When inquiries were made concerning future events, or when advice was sought upon the outcome of a pro-

posed line of conduct, the answer given was often ambiguous, or at least obscure. If the result was disastrous, it was thus possible to claim for the oracle that his words had been wrongly interpreted.

2. When Croesus, king of Lydia, contemplated marching against Cyrus, the Persian, he consulted the Delphic oracle, who answered that if he went against the Persians he would destroy a great power. He was pleased with the fancied assurance that he should overthrow the Persian Empire. After Cyrus had subjugated the Lydian Kingdom, Croesus reproached the oracle for having deceived him. But the priestess answered that he had indeed destroyed a great power, namely, his own.



GARLANDED CIRCULAR ALTAR

3. The faith of the people in the oracles steadily declined after the Persian Wars, it being found that their answers were often influenced by fear, political prejudice or bribes. They were abolished about 390 A.D. by Theodosius the Great.

SUGGESTIVE QUESTIONS

Section 213. Is it generally believed among Christians that the Supreme Being dispenses both good and evil?

Section 216, 1. Do the rustling of leaves, the movements of clouds and other phenomena of nature speak to the soul of man, in any sense, at the present day? To answer this question draw on your own experience and that of your friends; and, if you can, refer

to the following passages in literature: the first paragraph in Bryant's *Thanatopsis*; the last three lines spoken by the Duke at the opening of scene i, act ii, of Shakespeare's *As You Like It*; the first three verses of Psalm xix.

Section 216, 6. Of what was the Vestal fire the symbol? What ancient people are noted for being worshipers of fire? Do you know of any modern religious altar where a sacred fire or light is "kept religiously aflame"?

Section 216, 10. What is the process called by which india-rubber and various fibers are rendered more durable? Why is it so called?

Section 216, 12. Is any great truth suggested to you by the story of Iphigenia? What Hebrew general sacrificed his daughter in fulfillment of a vow?

Section 220, 2. Note what is said about the decline of faith in oracles. Does a loss of faith in false oracles necessarily involve a loss of faith in the power they profess to represent?

REFERENCES

1. For stories of the gods and their dealings with men, read Bulfinch's *Age of Fable* (E. E. Hale's revision).

2. The numerous excellent illustrations and quotations and the detailed references to English literature make Gayley's *Classic Myths in English Literature* a very valuable work on mythology.

3. For the great paintings and sculptured works on mythological subjects see Gayley's *Classic Myths*, the Commentary, pp. 407-491, sections headed "In Art."

4. For an illustration of the influence of the oracle upon Greek morality, read the story of Glaucus in Herodotus's *History*, vi, 86.

5. Concerning the influence of the Delphic oracle on Greek life and history, see Myers's *Ancient History*, pp. 132-3.

Greek Education

221. The Aim of Education.—The education of the Spartan youth has been described in Section 132. The aim in Sparta was to train the body so as to produce a perfect soldier and education was completely under the control of the State. At Athens, as in Greece generally,

the aim was to develop the mind and the body symmetrically. Great pains were taken to develop the intellect and the aesthetic nature, and the body was trained with a view to agility rather than muscular strength. Boys and girls were brought up together in the home under maternal supervision until they were seven years of age. Children were kindly treated but were taught strict obedience. The subsequent education of the girls was restricted to household employments.

222. Education of Boys.—1. When the Athenian boy was ready to begin his school life, he was placed in charge of a slave older than himself, called a pedagogue (Greek *paidos*, boy, and *agein*, to lead). It was the duty of the Greek pedagogue to escort his charge to and from school and to watch over his conduct, even punishing him if it became necessary.

2. The schools were held in buildings provided by the government, which prescribed, to some extent, the branches to be taught, and exercised police supervision over the schools. The laws required that boys should be taught some useful trade and should be instructed in the elements of music, drawing, gymnastics, reading, writing and arithmetic. Further than this, the State did not concern itself with the schools—their support and their general management being left to their patrons and teachers. The favorite reading book was Homer and many passages from the poets were written out by the boys and committed to memory. The children of the poorer

people left school to work at a trade when they were fifteen, but those of the rich continued in school five years longer. Between the ages of sixteen and eighteen, the Athenian youth devoted most of his time to athletics and gymnastic exercises. At eighteen, he was enrolled in the list of citizens and entered upon two years of public service. During this period, his education was obtained not so much from books as from philosophical lectures, the law-courts, the theater and the public assembly, and by conversation with learned men and constant enjoyment of the noblest works of art. At twenty years of age, the boys acquired the right to vote in public assembly, and were considered capable of bearing arms and might be required to enter the army. Teachers did not receive salaries, but were supported by fees.

223. Higher Education.—About 450 B.C. the Sophists (Greek *sophos*, wise) established the custom of traveling about to different cities and delivering lectures on eloquence, philosophy and politics. These lectures were the prototype¹ of the modern University Extension. The fees charged by the Sophists were so high, however, as to exclude from their lectures all but the sons of the wealthy.

SUGGESTIVE QUESTIONS

Section 221. Is the development of extraordinary muscular strength conducive to health? Do you find any defect in Greek education as described in this section? Do you find any feature of peculiar excellence?

¹ The student should refer to the dictionary for every word of whose exact meaning he is not sure.

Section 222. What advantage was there in placing the boys under the care of a pedagogue?

Professor Edward Freeman says that the average intelligence of the assembled Athenian citizens was higher than that of the English House of Commons. Make use of the references available and then answer this question: How do you think the intelligence of the average Athenian citizen would compare with that of the average American citizen?

REFERENCES

1. Read Myers's *Ancient History*, pp. 340-41.
2. On the physical training of a young Greek, see Gardner's *New Chapters in Greek History*, 266-270.
3. On the extent of the culture of the Greeks, consult Holm's *History of Greece*, vol. i, 1-4.
4. Read also the interesting comments on Greek education in Mahaffy's *Social Life in Greece*.
5. On the average ability of the Athenian, see Galton's *Hereditary Genius*, p. 342 (quoted by Myers in his *Ancient History*, p. 218, n. 10).

CHAPTER XIII

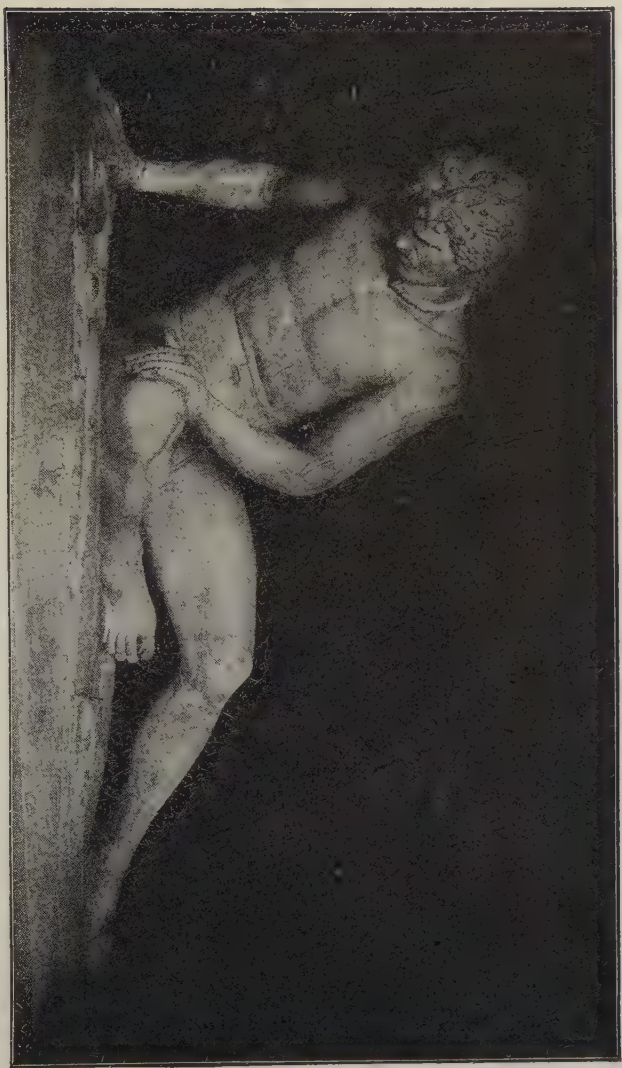
GREEK ART

SUGGESTIONS FOR STUDY.—We now enter upon the study of what constitutes the very core of ancient Greek life. The religion of the Greeks gives us nothing to copy; modern conditions have rendered their military science obsolete; their commerce was insignificant; in plan, scope and utility, the education of the young in the twentieth century A.D. far surpasses that given to the Hellenic youth in the Periclean Age; the social customs of Athens furnish no model for us; but in all that pertains to beauty of form, nicety of language and subtlety of thought, the ancient Greeks are still our masters and teachers. The great contribution of the Greeks to modern civilization is Hellenic art, literature and philosophy.

The classification of structures you see in your daily walks will not only be a constant source of pleasure to you; it will convince you that, so far as it applies to architecture, the above statement relating to the Hellenic contribution to modern civilization is not without foundation. In addition to this, visit art galleries if you have opportunity to do so, or at least study the pictures of Greek statuary in this book or elsewhere as carefully as you study the words of the text, and try to feel the beauty and grace these works embody.

Gain definite ideas of the size and extent of objects described by comparing them with things that you know; as the summit of the Acropolis with a city block, or the front of the Parthenon with some familiar building.

224. Introductory.—Under the general heading of Art will be included Architecture, Sculpture, Painting and Music, the term art being used to denote skill in the production of the beautiful by imitation or design.



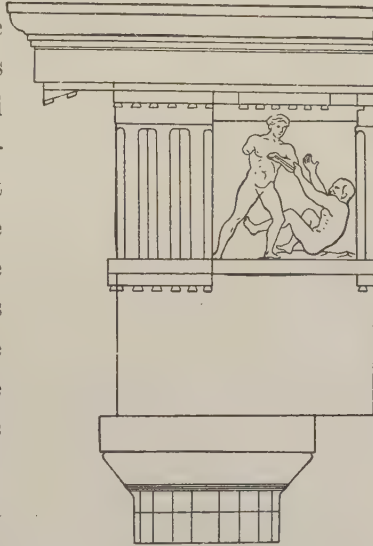
THE DYING GAUL

Also known as *The Dying Gladiator*; a marble figure by a Greek sculptor of the Alexandrine period; Capitoline Museum, Rome.

Architecture

225. Cyclopean Architecture.—In various parts of Greece are to be found the remains of massive walls and buildings, the construction of which is now attributed to the Pelasgians (Section 111, 3), but which the ancient Hellenes believed were constructed by the Cyclops. These were a race of giants having one eye in the center of their foreheads. The adventures of Ulysses with Polyphemus, one of the Cyclops, is related in Homer's *Odyssey*. A typical example of the most ancient Cyclopean architecture is a citadel at Tiryns on the southeastern coast of Argolis. The walls that have been excavated are built of huge blocks of stone, and are from sixteen to fifty-seven feet thick at the base. They are supposed to have been at least fifty feet high. Tiryns was the stronghold of powerful kings who flourished from 1400 B.C. to 1000 B.C. A palace on the summit, which was excavated by the archaeologist Schliemann in 1884-5 A.D., was until the recent discoveries in Crete the most complete example of the home of a Mycenaean king. Similar ruins were discovered at an earlier date at Mycenae in Argolis; the excavations at this place have given the name Mycenaean to this prehistoric age and civilization of Greece. Here is the celebrated "Lion Gate," so called from the reliefs on the triangular slab over the lintel. Outside the gate is the domed rock-cut tomb known as the "Treasury of Atreus," where, according to legend, was stored the wealth of Agamemnon.

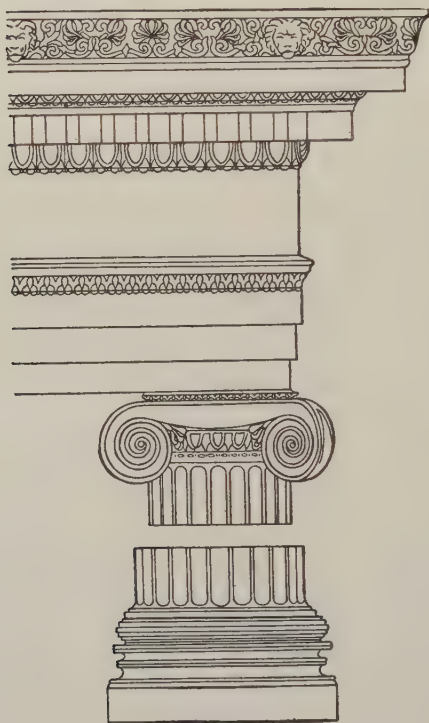
226. The Three Orders of Architecture.—When the rigor of seasons obliged men to contrive shelter from the weather, they first planted trees on end, and then laid others across to support a covering. As their taste developed, they adorned the uprights or pillars with moldings and other ornaments, which formed capitals and bases. From this simple beginning developed the three orders of architecture, as indicated by the form and ornamentation of the column. The most ancient and the plainest was the Doric, used first by the Dorians. The Ionians added ornaments at the base and capital of the pillar to form the Ionic order. The most ornate order is that in which the Corinthian column is used.



DORIC CAPITAL AND ENTABLATURE

227. Doric Order.—The Doric column corresponds in formation with the serious and dignified character of the Dorians. It is divided into two parts, the shaft and the capital. The shaft consists of a stem of cylindrical form, which, up to a third of its height, slightly increases in circumference and decreases from here to the top.

Lengthwise, the shaft is broken by parallel indentures or flutings. At the top of the shaft is the capital, a circular, projecting formation. The upper portion of the capital is the abacus, a solid block which supports the architrave.



IONIC CAPITAL, ENTABLATURE AND BASE

The Doric capital is very plain, and the column seldom has any base. Above the architrave is the frieze and over that the cornice. The architrave, frieze and cornice form the entablature. The two other orders are distinguished by columns and entablatures varying in form. The Parthenon on the Acropolis at Athens is the most famous specimen of the Doric order of architecture.

228. Ionic Order.—The Ionic column differs from the Doric first of all by being more slender. It further differs by adding an ornamental base to the shaft. The richest and most striking characteristic of the Ionic

capital is a double spiral formation called the volute. The cornice is adorned with dentils. The Temple of Diana at Ephesus and the Erechtheum on the Acropolis at Athens are typical of the Ionic order.

229. Corinthian Order.—The capital of

the Corinthian column has the form of a circular basket formed of acanthus leaves, over which rises a second row of leaves. In the interstices of the leaves are branches which form volutes sustaining the abacus. The frieze is ornamented in various ways, and the cornice has dentils, small square blocks placed in a row and modillions or ornamental brackets placed under the cornice. It is said that Cal-



CORINTHIAN CAPITAL AND ENTABLATURE

limachus, the inventor of the Corinthian capital, took the hint of its form from the following circumstance: Passing by the tomb of a young lady, he noticed there a basket of toys covered with

a tile, placed over an acanthus root. The growing branches had encompassed the basket but the leaves were bent over



ACANTHUS LEAF
Natural and conventionalized forms.

by the tile. Imitating what he saw, he made a capital representing a basket filled with acanthus branches, an abacus to represent the tile and the volutes the bending leaves.

230. Temples.—1. The Greek temple was not, like that of Solomon at Jerusalem, or like our modern church, a house of worship intended for the devotion of a great multitude. It was regarded, rather, as the dwelling-place and the treasury of the god or gods in whose honor it was erected. A city, having selected its tutelary god or goddess, built a temple both to honor and propitiate the deity, and to serve as a sort of headquarters from which favors might be dispensed and to which offerings might be brought. Such offerings as were worthy of preservation on account of their intrinsic value were deposited by the priests in a chamber or vault behind the image of the presiding deity. Usually, each temple was dedicated to one god but it was sometimes regarded as the dwelling of several, as of the Muses or of the twins, Apollo and Artemis. Most Greek temples were surrounded on all sides by a colonnade supporting an architrave. The

inner chamber contained the image of the god and the treasure vault.

2. The temples in Greece were of either the Doric or Ionic order of architecture. Among the most noted and the best preserved are the following: Temple of Zeus at Agrigentum, Sicily; Temple of the Pythian Apollo at Delphi; Temple of



PORCH OF THE CARYATIDES

Porch of the Erechtheum, Athens. [From a special photograph.]

Theseus (the Theseum) at Athens, still in excellent condition; Temple of Zeus at Olympia; the Parthenon on the Acropolis at Athens, built in the middle of the fifth century B.C., still in fair condition; Temple of Nike Apteros,¹

¹ Nike was the Greek goddess of victory. Athena was also styled Nike, as giving victory, and the Nike Apteros, or Wingless Victory, to whom the famous temple at Athens was built, was Athena, she being thus distinguished from Nike proper, who was conventionally represented with wings.

and the Erechtheum on the Acropolis at Athens. The Temple of Artemis at Ephesus in Asia Minor, built 356–323 B.C., was in many respects the most magnificent of the Grecian temples.

APOLLO'S TEMPLE AT DELPHI.—The old stone temple at Delphi was one of the most ancient of Greek shrines. In 548 B.C. this temple was burned, but as soon as possible a new marble shrine was erected on the site and adorned by the Greek states with many works of art, commemorative of victories over their enemies. About the beginning of the second century B.C., Delphi seems to have lost much of its old importance. The temple was robbed by the Roman rulers of many of its statues and other works of art. Recent excavations have laid bare the entire sacred precinct, including the temple with its shrine and many rich treasuries and other buildings. Some of the inscriptions which have been found here have thrown much light on the history of Greece.

THE THESEUM.—This temple at Athens is one of the best preserved of Greek temples. It is situated on a little plain, considerably below the Acropolis but higher than the general level of the city. It is supposed that this temple was erected on the site of an earlier Theseum, built about 423 B.C. as a resting place for the bones of Theseus, which Cimon brought from the Island of Scyros. The temple is of the Doric order and was richly ornamented with fine sculptures, most of which have been destroyed. It has thirty-four columns around it—six at

each end and thirteen at each side. The gables have lost all their sculptures, the marble has been taken from the floor and the walls are bulging outward. It was partially remodeled at different epochs; at one time it was used as a Christian church and more recently as a public museum. (See picture of Theseum on page 226.)

THE OLYMPIEUM.—The Olympieum was a magnificent Corinthian temple sacred to Zeus, in Athens, near the Acropolis. It was begun in 535 B.C. and continued at intervals, but was not completed until 125 A.D., under the Roman emperor Hadrian and long after the fall of Greece. Only fifteen of the one hundred four giant columns are still standing.

TEMPLE OF ZEUS AT OLYMPIA.—This was one of the most splendid of the many sacred buildings in the valley of Olympia. It dated from the fifth century B.C., and contained a colossal gold and ivory statue of Zeus, executed by the sculptor Phidias (Section 235). The barbarian invasions and frequent earthquakes helped along the destruction of the sacred buildings at Olympia and gradually, from the inundation of the Cladeus and Alpheus rivers, sand and earth were heaped on the ruins. In 1829 excavations of the ruins were begun by the French but no great progress was made until 1875, when German archaeologists, supported by the German government and guided by Ernst Curtius, carried forward the work. By their efforts, the entire site was cleared and many valuable discoveries were made, among them a

statue of Zeus and sculptures from the pediments and metopes of the Temple of Zeus. The sculptures of the eastern pediments represent the chariot race between Pelops and Oenomaus, with Zeus looking on; those of the western, the fight between the Centaurs and Lapiths in the presence of Apollo. A Doric frieze with very fine sculptured metopes depicts the labors of Hercules and a relief from the treasury shows Zeus in the war with the giants.

THE TEMPLE OF NIKE APTEROS was in the Ionic style and was built on the Acropolis at Athens to commemorate the great victories of Marathon, Plataea and Salamis. The temple was destroyed about two hundred years ago, but was afterward rebuilt and its fragments restored, so that even now it is a very attractive edifice.

THE ERECHTHEUM.—This temple was built about one hundred feet from the Parthenon and on a lower level. It was completed about 409 B.C., after the death of Pericles. It was built after the Ionic order of architecture and, in spite of difficulties in location, the architect made it fit in beautifully with the other buildings on the Acropolis. One of the chief beauties of the ruins is the Porch of the Maidens (*caryatides*), where six columns in the form of gracefully draped female figures support the roof. (See pictures on pages 250 and 327.)

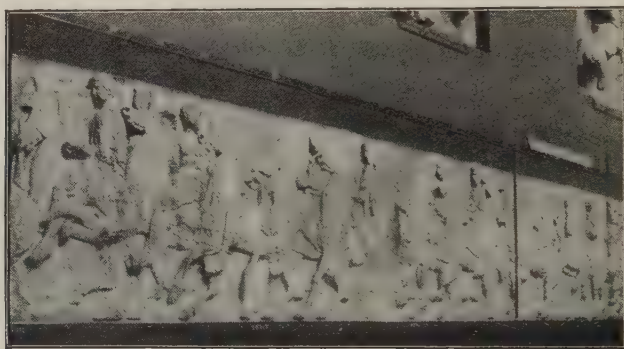
231. The Parthenon.—1. From whatever direction the traveler approaches Athens, whether by land or sea, the first thing he sees is the Parthenon rearing its lofty

head upon the Acropolis, above the city and the citadel (Section 300). This exquisitely beautiful temple was projected by Pericles about 454 B.C., built by the architects Ictinus and Callicrates and adorned by the matchless sculptor Phidias. It was dedicated in 438 B.C. The structure was entirely of fine Pentelic marble, quarried, as its name indicates, in Mount Pentelicus, near Athens. Its name, Parthenon, signifies "Abode of the Virgin," that is, of Athena, in whose honor it was erected. The temple was 65 feet high, 228 feet long and 101 feet wide. Its walls were entirely surrounded by a colonnade of forty-six Doric columns, about thirty-five feet high, eight at each end, and fifteen on each side. The architrave was adorned with ninety-two metopes sculptured in high relief. These sculptures represented: on the east, the battle of the gods and giants; on the south, that of the Centaurs and Lapiths; on the west, the victory of the Athenians over the Amazons; on the north, the destruction of Troy. The sculptures of the eastern pediment¹ represented the birth of Athena; those of the western, the contest of Athena with Poseidon. (See pictures of the Parthenon, pages 233 and 234.)

2. Within the rows of pillars was the temple proper. At each end were inner rows of columns forming porticoes. Passing through the eastern porticoes, one entered the room in which stood the statue of the goddess, facing east. Behind the statue was the inner Virgin's Chamber,

¹ A pediment is the triangular space forming the gable of the roof.

which, in the time of Pericles, was called the Parthenon.¹ This chamber was Athena's treasure house, in which were kept the costly vessels belonging to the temple. In addition to the sculptures on the architrave and pediments, the frieze which ran around the wall of the inner temple was adorned with figures in bas-relief representing scenes in the Panathenaic procession (Section 284). The sculptures of the metopes, the pediments and the frieze



FRIEZE FROM THE PARTHENON

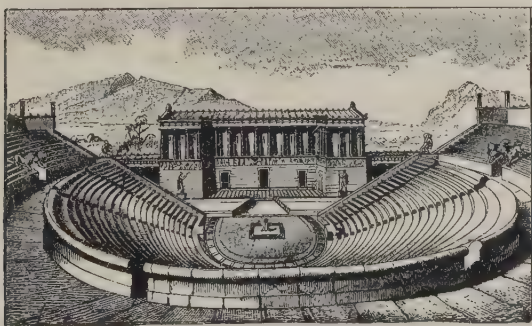
Representing a scene from the great Panathenaic procession; now in the British Museum, London.

of the Parthenon have been the wonder and delight of artists and lovers of the beautiful in all succeeding ages. The crowning work of their creator, Phidias, was the statue of Athena mentioned above. In the Middle Ages, the temple was converted into a Christian church and afterwards into a mosque. It was well preserved until 1687, more than two thousand years from the time it was built. In that year, the Turks in Athens were besieged

¹ This name was not applied to the entire temple until a more modern period.

by the Venetians. A bomb thrown by the latter exploded in a powder magazine the Turks had placed in the building, and a large part of the temple was ruined. In 1812 the Earl of Elgin, who was British ambassador to Turkey, was authorized by the Sultan to remove certain stones and inscriptions from the Acropolis. Under this authority he took possession of many of the statues from the pediments and metopes and of a large portion of the frieze of the Temple of Athena. His collection included figures from the Erechtheum and from the Temple of Nike Apteros. They are said to have cost him over three hundred thousand dollars. This collection, known as the Elgin marbles, is now in the British Museum.

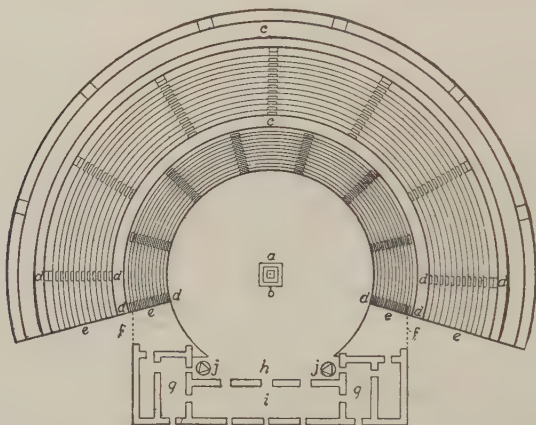
232. Theaters.—Greek theaters were usually erected on the side of a hill. The seats were built into the rock



GREEK THEATER AT SEGESTA
[Strack's reconstruction.]

and the slope permitted spectators to see over the heads of those in front of them. The rows of seats were ar-

ranged in semicircular form. In front of and below the auditorium was the orchestra, a level place on which the acting took place. Beyond the orchestra or stage were the dressing-rooms. Painted linen hangings furnished the scenery. The performances began in the morning and lasted until evening, the people taking their luncheon



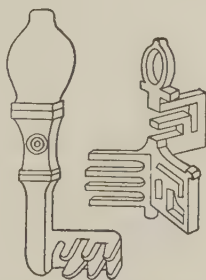
GROUND PLAN OF A GREEK THEATER OF THE SECOND CENTURY B.C.

a, Orchestra. *b*, Altar of Dionysus. *cc*, Passages dividing the flights of steps and tiers of seats. *dd*, Steps. *ee*, Seats. *ff*, Chorus entrances to the orchestra. *gg*, Wings. *h*, Proscenium, the space between the orchestra and the stage proper. *i*, The stage. *jj*, The *periakti*, revolving frames in the form of a triangular prism, one on each side of the stage. On each face was a painted scene. A change of scene was indicated by turning the *periakti* so as to exhibit a new picture to the audience.

in their seats. The audience expressed its approval by shouts and hand-clapping; disapproval was shown by stamping, hissing and hooting. Remains of Greek theaters exist at Athens, Syracuse and other places. A typical theater is that of Dionysus, on the southeast slope of the Acropolis at Athens. This is the oldest known theater in the world. Here, at the time of the great fes-

tivals of Dionysus, were presented for the first time the new plays of Aeschylus, Sophocles and Euripides.

233. Dwellings.—Owing to the fact that private houses were for the most part built of sun-dried brick and were therefore perishable, little is positively known of domestic architecture among the ancient Greeks. Even during the most flourishing era, dwelling-houses were small and of simple design. They had one or two courts, surrounded by the various rooms; the women's apartments and those of the men were in different parts of the building—sometimes in separate buildings. Houses rarely had more than two stories. Light was admitted through openings in the roof and through windows in the walls. The latter were mere openings, however, for although glassware was manufactured at least two thousand years before Christ, glass was not used for windows earlier than the third century of the Christian era.



GREEK DOOR KEYS.

Sculpture

234. Early Sculpture.—Sculpture was regarded in Hellas as an art imparted to men by the gods. One of the earliest specimens of stone figures is the "Lion Gate" at Mycenae (Section 225). Statues of the gods and the heroes, singly and in groups, were produced in bronze, marble, gold and ivory as early as 550 B.C., but the figures,

and particularly the faces, showed stiffness, and the one expression for all emotion was a stony smile. Greek



THE LION GATE AT MYCENAE

sculpture reached its perfection in the fifth century B.C., when the high tide of culture culminated in the Age of Pericles. The perfection of Greek sculpture is indissolubly associated with the

names of Phidias and his contemporaries, with Praxiteles and his pupils, and with Lysippus and his followers.

235. Phidias.—1. Phidias was born at Athens about 490 B.C. He began his art at twenty-six years of age. One of his first great works was the statue of Athena Promachus. This statue, made of bronze furnished by the spoil of Marathon, was of colossal size and occupied the most conspicuous place on the Acropolis, directly facing the Propylaea or Grand Entrance. Phidias, having thus exhibited the genius that animated him, was chosen by Pericles not only to execute the principal statues with which Athens was at that time adorned but to superintend all the works of art which were erected. Many later statues, notably the *Venus de Milo* (Section 216, 9), were inspired by the style of Phidias.



APOLLO BELVEDERE

A marble statue in the Vatican, Rome, dating from about the end of the fourth century B.C.

2. The crowning work of his genius was the gigantic statue of Athena within the Parthenon. This was forty feet high and the body was made of ivory with draperies



THE WINGED VICTORY

Fine example of Alexandrine sculpture, found at Samothrace in 1864; now in the Louvre, Paris.

of gold. The goddess was heavily draped and wore her helmet and *aegis*; on her right hand rested a winged Victory. (See Frontispiece.)

3. Still more celebrated than the Athene Parthenos was the colossal statue of Zeus made for the great temple of this god, which stood in the sacred grove at Olympia. It was sixty feet in height, of ivory and gold, and represented the god seated on his throne. "This statue was regarded as the masterpiece not only of Phidias, but of the whole range of Grecian art, and was

looked upon not so much as a statue, but rather as if it were the actual manifestation of the present deity." It was hidden from the vulgar view by a magnificent curtain, which was removed only on great festivals.

4. "The distinguishing character of the art of Phidias was ideal sublimity, especially in the representation of divinities and of subjects connected with their worship."¹ The enemies of Pericles extended their persecution to his friend Phidias. He was first accused of having stolen

¹ Harper's *Dictionary of Classical Literature and Antiquities*.



THE DISCOBOLUS

A fine marble copy in the Lancelotti Palace, Rome.

part of the gold which had been intrusted to him for the Athene Parthenos. He met this charge by removing the gold and showing by weight that it was all there. He was then thrown into prison on a charge of impiety in having introduced portraits of himself and Pericles among the figures on Athena's shield, and in prison he died in 432 B.C.

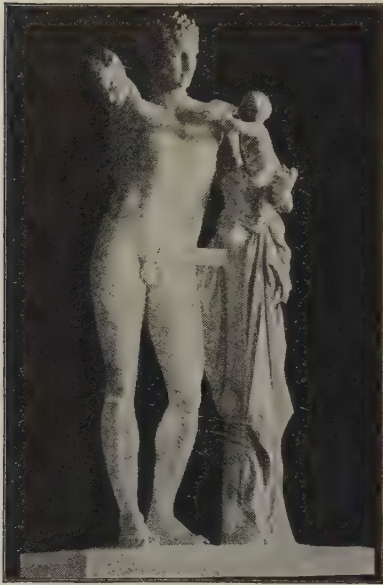
236. Myron.—This artist was contemporary with Phidias. The works of Myron were chiefly statues of gods, heroes and animals in bronze. They were highly admired for their fidelity to nature. One of the best known of his statues is the *Discobolus* or Discus Thrower, of which there is a celebrated marble copy in the Lancelotti Palace, Rome. There are also good copies in the Vatican and in the British Museum, London.

237. Praxiteles.—This artist lived just one hundred years after Phidias, and, like him, was a native of Athens. His statues, for the most part, represented youthful figures, as they afforded the best opportunity to express in soft and delicate forms that sensuous grace which was characteristic of his work. One of his most celebrated works was the undraped Aphrodite which was placed in the Temple of Aphrodite at Cnidus in Asia Minor. So famous did this statue become that pilgrims flocked to Cnidus from far-distant countries to enjoy its marvelous beauty. The citizens of Cnidus valued it so highly that they refused the offer of Nicomedes, king of Bithynia, to pay their



THE FAUN OF PRAXITELES
[From the marble statue in the Capitoline Museum, Rome.]
341

enormous public debt in exchange for its possession. The *Venus de Medici*, discovered at Rome in the seventeenth century, is believed to be a copy of this statue



HERMES AND THE CHILD DIONYSUS
Marble statue by Praxiteles, in the Museum at Olympia.

made by Cleomenes, an Athenian sculptor of the Augustan Age. For some time after its discovery, it was kept in the palace of the Medici at Rome but is now in Florence. A great work of Praxiteles was unearthed in 1877 A.D. at Olympia and is now preserved in the museum there. It is a marble Hermes, having in his arms the child Dionysus, and had been placed in the Temple of Hera. Another

famous statue of Praxiteles is the Faun in the Capitoline Museum at Rome. This figure suggested to Hawthorne the title of his romance of the *Marble Faun*.

238. The Colossus at Rhodes.—The largest statue known to antiquity was a bronze image of the Sun, one hundred twenty feet high, which was placed at the entrance of the harbor of Rhodes. It cost half a million

dollars and was the work of Chares, who took twelve years in its construction. Fifty-six years after its com-



LAOCOÖN AND HIS SONS
Group in the Vatican, Rome.

pletion, it was thrown down by an earthquake (224 B.C.). It was accounted one of the Seven Wonders of the

World.¹ Some idea of its height can be gained by comparing it with the famous statue of *Liberty Enlightening the World*, in New York harbor, which is only fifty-three feet high.

239. The Laocoön Group.—This group of statuary, now in the Vatican, was found among the ruins of Rome in 1506 A.D., and is thought to be the work of Rhodian sculptors just before the Christian era. It represents Laocoön and his sons (Section 116, 3) writhing in the folds of the serpents. The figure of the father is "one of the finest specimens existing of that combination of truth and beauty which is so essential to the production of perfect sculpture."

Painting²

240. The Birth of Painting.—Painting as an art may be said to have been born in Greece about 600 B.C. Cimon of Cleonae is the earliest painter who can properly be called an artist. He is said to have been the first to paint in perspective and was the inventor of foreshortening.

241. Polygnotus.—This artist, born about 480 B.C., is said to have been the founder of historic painting. The subjects of his principal pictures were the taking of Troy

¹ The Seven Wonders of the World were: (1) The Egyptian pyramids; (2) the hanging gardens of Semiramis at Babylon; (3) the Temple of Artemis at Ephesus; (4) the statue of Zeus, by Phidias, at Olympia; (5) the Mausoleum at Halicarnassus; (6) the Colossus of Rhodes; (7) the lighthouse on the Island of Pharos, off Alexandria in Egypt.

² All specimens of Greek painting have perished except some mural decorations, a few interesting portraits and the ornamentations on antique vases.

and the visits of Odysseus to Hades. These pictures, which were placed in the hall erected by Cnidians at Delphi, were crude, if judged by later standards, but the figures were not without beauty and nobility.



THE CAPITOLINE VENUS

Head of statue in the Capitoline Museum, Rome. This statue, the work of an unknown Greek artist and a development of the idea of the Aphrodite of Chidus by Praxiteles, is regarded as the perfect type of feminine grace.

242. Zeuxis.—Zeuxis was born in Southern Italy, but lived and painted in Greece in the latter part of the fifth century B.C. He improved the distribution of light and shade. His most famous picture was *Helen*, painted for a temple of Hera.

243. Parrhasius.—Parrhasius was contemporary with, and a rival of, Zeuxis. These artists were the chief representatives of the Ionic school of painting. Parrhasius is said to have first introduced into painting the theory of human proportions. He excelled in depicting character in the face and pose of figures. In a contest between Zeuxis and Parrhasius it is said that a bunch of grapes painted by the former was so true to nature that birds flew down to peck at it. "You have won," said Parrhasius, but Zeuxis destroyed the picture, saying that if the boy holding the grapes had been more natural, the birds would not have dared to come near. "But now," added Zeuxis, "uncover your picture," for the painting of Parrhasius was covered with a veil. "The veil is the picture!" exclaimed Parrhasius. "You have certainly beaten me," admitted Zeuxis, "for while my grapes deceived the birds, your veil deceived an artist."

244. Apelles.—This, the most celebrated of Grecian painters, was contemporary with Alexander the Great, and was the only artist to whom that monarch would sit for his portrait. Apelles is sometimes called the "Raphael of Antiquity." The most celebrated of his paintings, representing Aphrodite at the moment when she emerged from the sea-foam, was placed in the Temple of Aesculapius on the island of Cos.

Music

245. Vocal and Instrumental.—The Greeks believed in the divine origin of music. Apollo is said to have

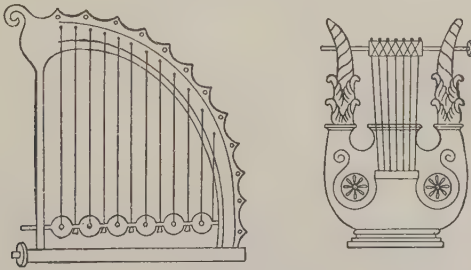
invented the lyre, Athena the flute, and Pan the shepherd's pipe. Epic poems were, in early times, sung to



PARNASSUS

Mural painting by Raphael in the Vatican, Rome. Apollo sits under the laurels playing the violin. About him are grouped the nine Muses. Among the other figures are Homer, Dante, Vergil, Petrarch, Sappho, Pindar and Horace. Homer is singing.

the accompaniment of the cithara, a stringed instrument resembling the harp. Both vocal and instrumental



GREEK LYRES

music were taught in the schools, but part singing was unknown. Even in choirs all sang in unison, except when

boys and men sang together and their voices differed by an octave. The Greek play was sung and is regarded as the prototype of the modern opera. Sensitive to all the arts, the Greeks made music a part of their daily lives and its influence upon them was extraordinary; but it is a remarkable fact that of all the arts, music alone awaited the inspiration of modern times for its highest development.

SUGGESTIVE QUESTIONS

Section 227. What structures have you ever seen—actually or in pictures—that belong to the Doric order of architecture? Are there any such in your neighborhood?

Sections 228 and 229. Apply the above question to the Ionic and the Corinthian order.

Sections 235–237. What modern sculptors are famous for their representations of mythological subjects? What modern painters?

Section 239. What Latin poet gives a striking pen picture of the sufferings of Laocoön and his sons?

Section 245. How do you account for the slower evolution of music as compared with the other arts?

REFERENCES

1. On thought and art in Athens, consult Grant's *Greece in the Age of Pericles*, ch. xii; also Mahaffy's *Survey of Greek Civilization*, ch. v.

2. On the Cyclopean walls and Mycenaean civilization in general, see West's *Ancient History*, pp. 82–90.

3. Read Tarbell's *History of Greek Art* to gain a comprehensive and correct view of Greek art as a whole.

4. On architecture, T. R. Smith's *Classic and Early Christian Architecture* in Poynter's series of Art Handbooks contains numerous illustrations and is a thoroughly reliable authority. The student will also find a perusal of Ruskin's *Seven Lamps of Architecture* interesting in this connection.

5. On sculpture, consult E. A. Gardner's *Handbook of Greek Sculpture*. A. S. Murray's little book, *Greek Bronzes*, is an exceedingly valuable work on this branch of sculpture.

6. J. C. Vandyke's *History of Painting* is a brief but exhaustive treatise on the subject.

7. Consult Huddilston's *Lessons from Greek Pottery*.

CHAPTER XIV

GREEK LITERATURE

SUGGESTIONS FOR STUDY.—The treatment of this subject will, of necessity, be brief. If possible, read one or more of the great epics entire. Bryant's translation of the *Iliad* and the *Odyssey* is the most smoothly idiomatic and intelligible.

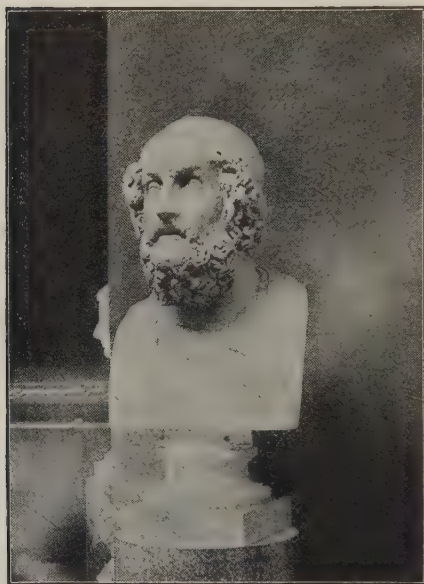
Find out all you can about the authors; become personally interested in them. Continue to make constant use of the dictionary. Do not permit mythological allusions in your reading to slip by without notice.

This discussion of Greek Literature will include the subjects of Epic and Didactic Poetry, the Drama, Lyric Poetry, History, Oratory and Philosophy.

Epic and Didactic Poetry

246. Homer.—1. This greatest of all epic poets of any age or nation is thought by some scholars to have had no historical existence. The ancient Greeks never doubted that the individual Homer lived and that he composed the epics which bear his name. The disputes among critics as to the time and place of his birth and the authorship of the poems usually ascribed to him need not concern us here. He was probably born about 1000 B.C., and was generally regarded as a native of Smyrna, in Asia Minor. Homer did not reduce his poems to writing. After losing his eyesight, he traveled from city to city in Hellas and recited his immortal verses to eager and admiring listeners.

2. Homer's *Iliad* is indisputably the grandest epic in any language. It was an inspiration to Vergil, Dante, Shakespeare and Milton. The story, which deals with the events of the last years of the Trojan War, opens with an account of the wrath of Achilles. The Greeks



HOMER

[From an antique bust in the National Museum, Naples.]

returned from a marauding expedition with a beautiful captive, the maiden Chryseis, whom they handed over to the Greek leader, Agamemnon, as his share of the booty. Chryses, a priest of Apollo, implores Agamemnon to release his daughter Chryseis. Agamemnon refuses. Apollo avenges the slight to his priest by sending a pestilence upon the Greek

camp. The Greek seer Calchas gives Agamemnon to understand that Chryseis must be given up in order to stay the pestilence. Achilles, the mightiest of the Greek heroes, rouses the ire of Agamemnon by his rude and violent language and the latter declares that he will

surrender Chryseis only on condition that Achilles turn over to him Briseis, a lovely maiden then in the possession of Achilles. After a prolonged dispute, Achilles consents to send Briseis to Agamemnon's tent, but his heart is filled with wrath. He declares he will aid the Greek cause no longer and retires to "sulk in his tent." Lord Derby translates thus the opening lines of the *Iliad*:

"Of Peleus' son, Achilles, sing, O Muse,
The vengeance, deep and deadly; whence to Greece
Unnumbered ills arose; which many a soul
Of mighty warriors to the viewless shades
Untimely sent; they on the battle plain
Unburied lay, a prey to rav'ning dogs,
And carrion birds; fulfilling thus the plan
Devised of Jove, since first in wordy war
The mighty Agamemnon, king of men,
Confronted stood by Peleus' godlike son."

The descent of Apollo to take vengeance on the Greeks is thus told in Bryant's translation:

"Down he came,
Down from the summit of the Olympian mount,
Wrathful in heart; his shoulders bore the bow
And hollow quiver; there the arrows rang
Upon the shoulders of the angry god,
As on he moved. He came, as comes the night,
And, seated from the ships aloof, sent forth
An arrow; terrible was heard the clang
Of that resplendent bow."

From Pope's translation, the following extracts from the dialogues between Agamemnon and Achilles are taken:

"Then thus the king:¹ 'Shall I my prize² resign
With tame content, and thou possessed of thine?'³

¹ Agamemnon.

² Chryseis.

³ The prize of Achilles was Briseis.

Great as thou art, and like a god in fight,
 Think not to rob me of a soldier's right.
 At thy demand shall I restore the maid?
 First let the just equivalent be paid,
 Such as a king might ask; and let it be
 A treasure worthy her and worthy me.'

"At this, Pelides,¹ frowning stern, replied:
 'O tyrant, arm'd with insolence and pride!
 Inglorious slave to interest, ever joined
 With fraud, unworthy of a royal mind!
 What gen'rous Greek, obedient to thy word,
 Shall form an ambush, or shall lift the sword?
 What cause have I to war at thy decree?
 The distant Trojans never injured me:
 Hither we sail'd, a voluntary throng,
 T' avenge a private, not a public wrong;
 What else to Troy th' assembled nations draws,
 But thine, ungrateful, and thy brother's² cause?" "

Agamemnon's reply is spirited. He will restore Chryseis to her father:

" 'But then prepare, imperious prince! prepare,
 Fierce as thou art, to yield thy captive fair:
 E'en in thy tent I'll seize the blooming prize,
 Thy loved Briseis with the radiant eyes.' "

Achilles, filled with rage, determines to attack the king, and has his sword half drawn when Athena, concealed from the rest by a cloud, stands at his side and counsels him to yield for the present, assuring him that Zeus and Hera are his friends and that ultimately they will see that his wrongs are righted. Achilles yields, but cannot forbear a parting fling at Agamemnon:

" 'By this I swear, when bleeding Greece again
 Shall call Achilles, she shall call in vain.
 When flushed with slaughter, Hector comes to spread
 The purpled shore with mountains of the dead,

¹ Pelides means Son of Peleus. Peleus was the father of Achilles.

² Menelaus, Agamemnon's brother and Helen's husband.

Then shalt thou mourn th' affront thy madness gave,
Forced to deplore, when impotent to save:
Then rage in bitterness of soul, to know
This act has made the bravest Greek thy foe.' ”

The gods and goddesses become intensely interested in the contest between the Greeks and the Trojans and do not hesitate to aid one side or the other, as they are prompted by their prejudice, their passion or their kinship to the heroes. There is a spirited single combat between Menelaus, the injured husband, and Paris, the guilty Trojan who enticed Helen from her home and caused the war. Paris is overcome, but is rescued by Venus.

While Homer, in his account, seems to favor the Greeks, he does not fail to pay respect to the Trojans. During a battle fought in the plain before the city, it seemed that the Greeks must win, when Hector left the front ranks where he had been fighting, and, returning to the city, implored the women to pray the gods for assistance. Having done so, he sought his wife Andromache, and having been told that she was on the walls of the city watching the fight, he hastened in that direction. The meeting between Hector and Andromache is considered one of the finest passages in the poem, and is thus translated by Charles Kingsley:

“ . . . Hector rushed
From the house, the same way back, down stately streets,
Through the broad city, to the Scaian gates,
Whereby he must go forth toward the plain.
There running toward him came Andromache,
His ample-dowered wife, Eëtion's child,—
Eëtion the great-hearted, he who dwelt

In Thebé under Placos, and the woods
 Of Placos, ruling over Kilic men.
 His daughter wedded Hector brazen-helmeted,
 And met him then; and with her came a maid,
 Who bore in arms a playful-hearted babe,
 An infant still, akin to some fair star,
 Only and well-loved child of Hector's house,
 Whom he had named Scamandrios, but the rest
 Astyanax, because his sire alone
 Upheld the weal of Ilion the holy.
 He smiled in silence, looking on his child:
 But she stood close to him, with many tears,
 And hung upon his hand, and spoke, and called him.
 'My hero, thy great heart will wear thee out:
 Thou pitiest not thine infant child, nor me,
 The hapless, soon to be thy widow;
 The Greeks will slay thee, falling one and all
 Upon thee: but to me were sweeter far,
 Having lost thee, to die; no cheer to me
 Will come thenceforth, if thou shouldst meet thy fate;
 Woes only: mother have I none, nor sire.
 For that my sire divine Achilles slew. . . .'

.
 " 'Oh, come now, pity me, and stay thou here
 Upon the tower, nor make thy child an orphan
 And me, thy wife, a widow; range the men
 Here by the fig-tree, where the city lies
 Lowest, and where the wall can well be scaled;'

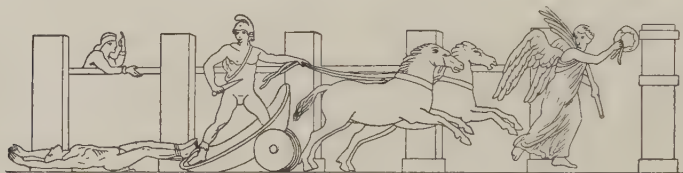
.
 " Then spake tall Hector, with the glancing helm:
 'All this I too have watched, my wife; yet much
 I hold in dread the scorn of Trojan men
 And Trojan women with their trailing shawls,
 If, like a coward, I should skulk from war.
 Beside, I have no lust to stay; I have learnt
 Aye to be bold, and lead the van of fight,
 To win my father, and myself, a name.
 For well I know, at heart and in my thought,
 The day will come when Ilion the holy
 Shall lie in heaps, and Priam, and the folk
 Of ashen-speared Priam, perish all.

But yet no woe to come to Trojan men,
Nor even to Hecuba, nor Priam king,
Nor to my brothers, who shall roll in dust,
Many and fair, beneath the strokes of foes,
So moves me, as doth thine, when thou shalt go
Weeping, led off by some brass-harnessed Greek,
Robbed of the daylight of thy liberty,
To weave in Argos at another's loom,
Or bear the water of Messeis home,
Or Hypereia, with unseemly toils,
While heavy doom constrains thee, and perchance
The folk may say, who see thy tears run down,
"This was the wife of Hector, best in fight
At Ilium, of horse-taming Trojan men."
So will they say, perchance; while unto thee
New grief will come, for such a husband's loss,
Who might have warded off the day of thrall.
But may the soil be heaped above my corpse
Before I hear thy shriek and see thy shame.'

"He spoke, and stretched his arms to take the child,
But back the child upon his nurse's breast
Shrunk crying, frightened at his father's looks,
Fearing the brass and crest of horse's hair
Which waved above the helmet terribly.
Then out that father dear and mother laughed,
And glorious Hector took the helmet off,
And laid it gleaming on the ground, and kissed
His darling child and danced him in his arms;
And spoke in prayer to Zeus, and all the gods:
" 'Zeus, and ye other gods, O grant that this
My child, like me, may grow the champion here
As good in strength, and rule with might in Troy
That men may say, "The boy is better far
Than was his sire," when he returns from war,
Bearing a gory harness, having slain
A foeman, and his mother's heart rejoice.'
Thus saying, on the hands of his dear wife
He laid the child; and she received him back
In fragrant bosom, smiling through her tears."

After much fighting, the Trojans press the Greeks back
into their camp and begin to burn their ships. Achilles

sends his friend Patroclus to assail the Trojans. The latter retreat to the city, but Patroclus is slain by Hector, the valiant son of King Priam. Achilles now becomes reconciled with Agamemnon, and the next day goes into battle clad in a suit of armor especially made for him by Hephaestus.¹ He slays many Trojans, including Hector, and revenges himself on the dead body of his valiant foe by dragging it thrice furiously around the walls. Poor Priam, Hector's father, visits the tent of Achilles and



ACHILLES DRAGGING THE BODY OF HECTOR
[From a marble relief in the Capitoline Museum, Rome.]

begs for the body of his son. Achilles finally consents and the poem ends with the funeral ceremonies of Hector.

3. The *Odyssey* relates the adventures of Ulysses in returning to his home. He spends ten years in wandering about, but the main part of the *Odyssey* is occupied with the last six weeks only, and most of it is the story of the hero himself. The poem begins by describing a council of the gods on Mount Olympus, in which it is determined that Ulysses, who has been held seven years a captive by Calypso,² shall be

¹ Hephaestus was the Greek god of the forge (Section 216, 10).

² Calypso was a daughter of Atlas, who lived alone with her nymphs on the Island of Ogygia, a place so beautiful that even Mercury was charmed by it.

released, and that Mercury shall effect this release while Minerva goes to the palace of Ulysses and tells his son Telemachus to drive out the suitors who have been annoying his mother Penelope. Minerva visits Ithaca, finds Telemachus and in the guise of Mentor¹ accompanies him to visit Nestor,² who advises Telemachus to visit Menelaus, from whom the son learns that his father is a captive in the island of Calypso. Ulysses builds a raft and, leaving Calypso, is shipwrecked and found by the daughter of King Alcinous, by whom he is entertained and to whom he tells the story of his escape. Alcinous determines to send Ulysses to his own country, but asks the doughty warrior to tell the story of his journeys. Ulysses describes the Lotus Eaters; the cave of Polyphemus,³ from which he escaped by clinging



A SIREN

[From an ancient statue in the Louvre, Paris.]

¹ Mentor, the wise friend and counselor of Ulysses and the tutor of his infant son Telemachus. The goddess Minerva often spoke through Mentor's mouth to his charges.

² Nestor, the wisest of the Greeks and the sage counselor whose eloquence and wisdom never failed.

³ Polyphemus was a son of Neptune who lived with other Cyclops on the shores of Sicily. Four of Ulysses's companions were eaten by the giant before that hero escaped.

to the body of a ram after he had made the giant drunk with wine, and put out his one eye; the island of Aeolus;¹ the cannibals, and Circe, who changed her admirers into swine. He tells also of his visit with the Cimmerians, who dwelt in darkness beyond the limits of the world; of the Sirens, and finally of his successful passage of Scylla and Charybdis.² P. S. Worsley has made a metrical translation of the way in which Ulysses, having been warned by Circe, escaped the wiles of the Sirens. From it we quote:

"Thus were my comrades of their several charge
Admonished; and the well-built ship meanwhile
Cut lightly through the waves, and neared the marge
Of that fell coast, the Sister-Sirens' isle.
Anon the wind slept, and for many a mile
Some god in silence hushed the marble mere.
Forthwith our men the canvas furl, and pile
Safe in the hollow ship their naval gear,
Lean to their oars, and whiten the blue waters clear.

"Then did I haste to sever with iron keen
In morsels a great roll of wax, which lay
Stored in the hollow ship, and in between
My strong palms pressed and chafed it every way.
Soon the wax warmed, for the great Lord of Day,
Hyperion's offspring, the imperial Sun,
Came to my succor with his burning ray.
So when the mass with heat was nigh to run,
I filled my comrades' ears, in order, one by one.

¹Aeolus, the father and ruler of the winds, lived with his family on an island surrounded by precipitous rocks and a wall of polished brass.

²Scylla was a terrible monster with twelve feet and six long necks, each bearing a head with a mouth armed with three rows of sharp teeth. It was her custom to thrust her heads out of the cave and seize the animals that passed. From each ship the heads took toll. Opposite Scylla was Charybdis, another monster, which drew in the water and threw it out again. The ancients located the rock Scylla and the whirlpool Charybdis in the Strait of Messina.

"Then did they bind me by the hands and feet
Upright against the mast with cordage strong,
And each again retiring to his seat
Smote the calm sea with furrows white and long.
We, lightly drifting the blue waves among,
Soon in our course such interval attain
As that the ear might catch the Sirens' song,
Nor did the swift ship moving through the main
Escape them, while they sang this sweet, soul-piercing strain:

" 'Hither, Odysseus,¹ great Achæan name,
Turn thy swift keel and listen to our lay;
Since never pilgrim near these regions came
In black ship, on the azure field astray,
But heard our sweet voice ere he sailed away,
And in his joy passed on, with ampler mind.
We know what labors were in ancient day
Wrought in wide Troia, as the gods assigned;
We know from land to land all toils of all mankind.'

"While their sweet music took my spirit thus,
I with drawn brows made signal for release;
But Perimedes and Eurylochus
Bind me yet faster and the cords increase,
Nor for my passion would the seamen cease
Their rowing. When no more the Sirens' song
Thrilled the deep air, and on my soul came peace,
My trusty mariners unsealed ere long
Their ears, and from my limbs unwound the cordage strong."

When Ulysses finally arrives in Ithaca he lodges at the house of a faithful swineherd. Telemachus returns to Ithaca, recognizes his father and plans revenge upon the suitors of his mother. Meanwhile Ulysses has been recognized by his dog Argos; who dies from joy, and by a servant, who, washing her master's feet, knows him by a scar which he had received during a boar hunt. In the

¹Odysseus is the Greek form of the name Ulysses.

night, Ulysses, disguised as a beggar by Minerva, enters his palace and learns exactly what has transpired. Now Penelope, his wife, driven to desperation by the suitors, whom she has held at bay all these years, promises that at a certain feast she will marry the one who can bend the bow of Ulysses. All try, but not one can string the bow. The beggar Ulysses asks permission to try, and what happened after he hit the target with an arrow from the bow his rivals could not bend is thus told in the poem:

"Stript of his rags, then leapt the godlike king
On the great threshold, in his hand the bow
And quiver, filled with arrows of mortal sting.
These with a rattle he rained down below, -
Loose at his feet, and spake among them so:
'See, at the last our matchless bout is o'er.
Now for another mark, that I may know
If I can hit what none hath hit before,
And if Apollo hear me in the prayers I pour.'

"Thus did he speak, and aimed a bitter dart
Against Antinous. He the beauteous cup,
Twin-eared and golden, carved with curious art,
Was lifting in his hands and tilting up
Close to his red lips, the sweet wine to sup,
And in his mind of murder held no care.
Who could believe, 'mid feast and flowing cup,
One of a crowd, though he far mightier were,
Would for a quest black fate and evil death prepare?

"Him with an arrow in his throat the king
Shot. Through his delicate neck the barb made way.
He, falling backward, made the pavement ring.
Down clanged the cup, and where it clanged it lay.
And, ere a man could wonder or gainsay,
Blood from the nostrils the wide floor imbrued.
He in a moment wildly kicked away
The table with both feet, and spilt the food,
And all the place with bread and broken flesh was strewed."

Odysseus then addresses himself to "the godless crew" of Penelope's suitors:

"Dogs, ye denied that I should e'er come back
 From Troia's people to my native land.
 Long in your pride my house ye rend and wrack,
 Yea, and ye force the women with violent hand,
 And my wife claim, while I on earth yet stand,
 Nor fear the gods who rule in the wide sky,
 Not lest a mortal on the earth demand
 Your price of guilt—and ye are like to die!
 Round you death's fatal coils inextricably lie.'"



A READING FROM HOMER
 Modern painting by Alma-Tadema.

The outraged king stays not his hand until the last of the guilty suitors is slain. He then relates to Penelope the story of his wanderings:

"And how sore labored at the last he won
 The land of the divine Phaeacian race,
 Who like a god him honored, and sent on
 Rich with all gifts of much exceeding grace,
 Brass, gold and raiment, to his native place,
 On shipboard. This was the last word he spoke,
 Ere the sweet slumber, rushing down apace,
 Loosened his limbs, and the tired senses took,
 And from his mind each care and sad remembrance shook."

Telemachus had advised his mother to leave the hall, so that she did not witness the slaughter of the suitors or know that Ulysses had arrived. When the old nurse came to inform her of her husband's arrival, Penelope was



MEETING OF ULYSSES AND PENELOPE

asleep, and after having been awakened she entered the hall slowly, in a hesitating manner, and took her seat afar off. Telemachus, wondering at this, reproved her, but Ulysses smiled and welcomed her, inviting every one to celebrate as at a wedding.

247. Hesiod.—Hesiod, the didactic poet, lived a century or more after Homer. His principal works are the *Theogony* and the *Works and Days*. The *Theogony* gives an account of the creation of the world and the birth of the gods. It is interesting as being the oldest systematic account of Greek mythology. As a poem it has little merit. *Works and Days* is a poem in which the author lays down maxims and gives mythical narratives, fables

and descriptions relating to agriculture and the general conduct of life, especially to guide the reader in a fortunate choice of days suitable for performing various acts.

But besides this, the poet tells of the five ages of the world—the golden, silver, bronze, heroic and, finally, the iron age, in which he himself lived. The heroic age of Hesiod relates to the time of the Trojan War and this fact seems to place Hesiod at a later date than Homer. The following passage is taken from the myth of Prometheus and Pandora, the Greek version of the fall of man, and is the most beautiful part of the poem:

“The food of man in deep concealment lies,
The angry Gods have veiled it from our eyes.
Else had one day bestow'd sufficient cheer,
And, though inactive, fed thee through the year.
Then had the laboring ox foregone the soil,
And patient mules had found relief from toil.
But Jove conceal'd our food, incens'd at heart,
Since mock'd by wise Prometheus' wily art.
Sore ills to man devised the Heavenly Sire,
And hid the shining element of fire.
Prometheus then, benevolent of soul,
In hollow reed the spark recovering stole,
Cheering to man, and mock'd the God, whose gaze
Serene rejoices in the lightning's rays.
'O son of Japhet!' with indignant heart
Spake the Cloud-gatherer, 'O unmatch'd in art!
Exuldest thou in this the flame retriev'd,
And dost thou triumph in the God deceiv'd?
But thou, with the posterity of man,
Shalt rue the fraud whence mightier ills began;
I will send evil for thy stealthy fire,
Evil, which all shall love, and all admire.’

“Thus spoke the Sire, whom Heaven and Earth obey,
And bade the Fire-God mould his plastic clay;
Imbreathe the human voice within her breast,

With firm-strung nerves th' elastic limbs invest.
Her aspect fair as Goddesses above,
A virgin's likeness with the brows of love.
He bade Minerva teach the skill that dyes
The web with colors as the shuttle flies:
He call'd the magic of love's charming queen
To breathe around a witchery of mien,
Then plant the rankling stings of keen desire,
And cares that trick the limbs with prank's attire;
Bade Hermes last impart the craft refin'd
Of thievish manners and a shameless mind.
"He gives command, the inferior powers obey,
The crippled artist moulds the temper'd clay:
A maid's coy image rose at Jove's behest;
Minerva clasped the zone, diffus'd the vest,
Adored Persuasion and the Graces young
Her taper'd limbs with golden jewels hung;
Round her smooth brow the beauteous-tressed Hours
A garland twin'd of Spring's purpureal flowers;
The whole attire Minerva's graceful art
Dispos'd, adjusted, form'd to every part;
And last the winged herald of the skies,
Slayer of Argus, gave the gift of lies;
Gave trickish manners, honeyed words instill'd,
As he, that rolls the deep'ning thunder, will'd:
Then, by the winged messenger of Heaven,
The name Pandora to the maid was given:
For all the Gods conferred a gifted grace
To crown this mischief of the mortal race.
The Sire commands the winged herald bear
The finish'd nymph, th' inextricable snare:
To Epimetheus was the present brought;
Prometheus' warning vanish'd from his thought,
That he disdain each offering from the skies,
And straight restore, lest ill to man arise.
But he received, and conscious knew too late
Th' insidious gift, and felt the curse of fate.
"On earth, of yore, the sons of men abode
From evil free and labor's galling load:
Free from diseases, that, with racking rage,
Precipitate the pale decline of age.
Now swift the days of manhood haste away,

And misery's pressure turns the temples gray.
 The Woman's hands an ample casket bear;
 She lifts the lid—she scatters ills in air.
 Hope sole remain'd within, nor took her flight,—
 Beneath the vessel's verge conceal'd from light.
 Issued the rest, in quick dispersion hurl'd,
 And woes innumerable roam'd the breathing world:
 With ills the land is full, with ills the sea,
 Diseases haunt our frail humanity;
 Self-wandering through the noon, the night, they glide,
 Voiceless—a voice the power all-wise denied:
 Know then this awful truth—it is not given
 To elude the wisdom of omniscient Heaven."

The Greek Drama

248. Tragedy.—1. The word tragedy has a curious origin. In very early times, when a goat was sacrificed to the gods, it was the custom to include as part of the ceremony the recitation or singing of a dramatic poem. The writer or performer was called a tragedian (*tragos*, a goat, and *aeidein*, to sing), and the poem was called a tragedy.

2. "Greek tragedy and English tragedy are two very distinct affairs. . . . Regard Greek tragedy as an attempt to represent real life on the stage and you will be right in pronouncing Greek tragedy a very rude literary art. . . . But Greek tragedy was no such attempt. Its material was not reality and its aim was not to produce a lifelike representation. . . . Modern tragedy presents real life idealized; ancient tragedy presented an ideal life realized. . . . Greek tragedy was a great institute of teaching. The motive to teach was quite in the ascendant over the motive to amuse. Whereas modern dra-

matic art seeks first to entertain and then, if at all, to instruct and profit, the ancient tragedy reversed this order and was quite didactic, and, after that, for the sake of didactics, diverting."¹

3. The "Tragic Trio" is composed of the only Greek writers of tragedy whose works have been preserved, Aeschylus, Sophocles and Euripides. Mrs. Elizabeth Barrett Browning, in her *Wine of Cyprus*, thus characterizes them:

"Oh, our Aeschylus, the thunderous!
How he drove the bolted breath
Through the cloud, to wedge it ponderous
In the gnarled oak beneath!

"Oh, our Sophocles, the royal,
Who was born to monarch's place
And who made the whole world loyal
Less by kingly power than grace!

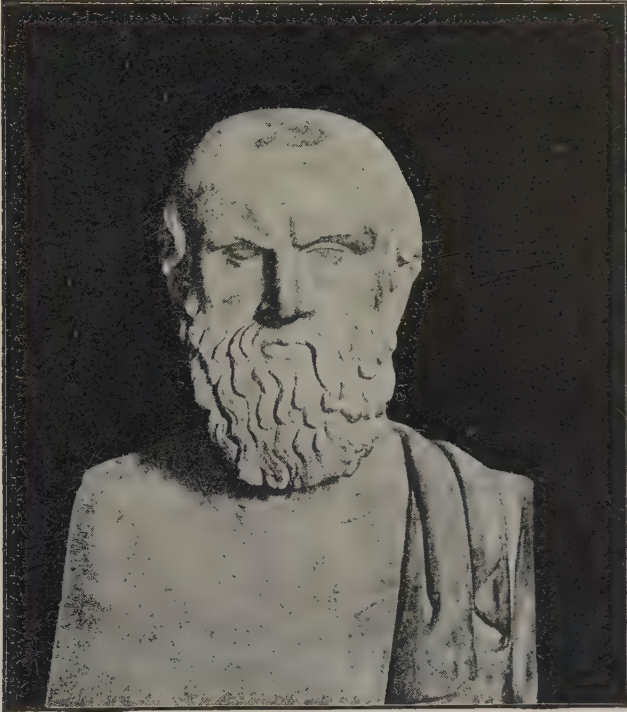
"Our Euripides, the human,
With his droppings of warm tears,
And his touchings of things common
Till they rose to touch the spheres."

4. The earliest Greek tragedy was sung by a chorus; Thespis² introduced one actor, Aeschylus two, and Sophocles three. There were never on the stage at one time more than three actors in addition to the chorus. Three dramas composed by the same author and with a common theme were performed consecutively in the course of one day, and were together called a trilogy.

¹ From *Greek Classics in English*, by William Cleaver Wilkinson.

² Thespis, a contemporary of Pisistratus, is known as the "Father of Greek Tragedy." Even to the present day, an actor is said to practice the Thespian art.

249. Aeschylus (527-456 B.C.).—1. This poet was born at Eleusis, a town celebrated for certain sacred rites known as the Eleusinian Mysteries. It seems that the



AESCHYLUS

[From the marble bust in the Capitoline Museum, Rome.]

atmosphere of mystery exercised a strong influence upon the nature of the boy, for he grew to be a proud, silent man with a love of the awful and sublime. He was, moreover, a brave warrior and won a prize for gallant

conduct at Marathon. He lived and wrote mostly at Athens until 458 B.C., when he retired to the court of Hiero at Syracuse. He is said to have written ninety plays, which were produced in groups of three, called trilogies. Only seven of these plays have come down to us, and of these only one trilogy is complete—the *Orestes*, consisting of the *Agamemnon*, *Choephoroi* or *Libation*



ORESTES PURSUED BY FURIES

[From an ancient vase.]

Bearers, and *Eumenides* or *Furies*. The deep and passionate nature of the poet is reflected in his style. He possessed a marvelous power of interweaving the supernatural with the ordinary and of depicting scenes of crime and war.

2. The *Orestes* trilogy mentioned above tells the story of Agamemnon's return and Orestes's crime. In the first part, Agamemnon, the hero, returns from Troy to his

home and finds that his wife Clytemnestra has been unfaithful to him. Clytemnestra's lover, Aegisthus, treacherously slays Agamemnon. In the second part, while the *Choephoroi* are offering libation at Agamemnon's tomb, Orestes returns to Argos. He avenges his father's murder by slaying Clytemnestra and Aegisthus. In the third part, the *Eumenides*, the Furies, pursue Orestes until he is cleansed from his crime and finally set free by the Areopagus.

3. Another of Aeschylus's great plays is the *Prometheus Bound*, the first part of a trilogy of which the other parts have been lost. It tells the story of Prometheus, a god who stole from the forge of Hephaestus the sacred fire which Zeus had denied to man. The theft was committed for the benefit of the human race, but Prometheus was punished by being chained on Mount Caucasus, where by day an eagle preyed upon his vitals, which each night were renewed. At last Hercules shot the eagle and Prometheus was released.

4. The following extract is from the opening scene of *Prometheus Bound*:

Strength. To earth's remotest plain we now are come,
 To Scythia's confine, an untrodden waste.
 Hephaestus! Thou the mandates must observe
 Enjoined thee by thy sire! this miscreant
 'Gainst lofty-beetling rocks to clasp in fetters
 Of adamantine bonds, unbreakable,
 For that the splendor of all-working fire,
 Thy proper flower, he stole and gave to mortals.
 Such crime he to the gods must expiate;

Prometheus. A speech well-mouthed

In th' utterance, and full-minded in the sense,
As doth besit a servant of the gods!
New gods, ye newly reign, and think forsooth
Ye dwell in towers too high for any dart
To take a wound there!—Have I not stood by
While two kings fell from thence? and shall I not
Behold the third, the same who rules you now,
Fall shamed to sudden ruin?—Do I seem
To tremble and quail before your modern gods?
I cast the thought off far!—For thee, depart,
Re-tread thy steps in haste! To all, so asked,
I answer nothing.

Hermes. 'Twas this wind of pride
That took thee of yore full sail upon these rocks.

Prometheus. I would not barter—learn thou soothly that!—
My suffering for thy service! for I hold
It is a nobler thing to serve this rock
Than live a faithful slave to Father Zeus—
And thus on scorners I retort their scorn.

Hermes. It seems that thou dost glory in thy despair.

Prometheus. I, glory? would my foes did glory so,
And I stood by to see!—and naming them,
Thou art not unremembered.

Hermes. Dost thou charge
Me also with the blame of any grief?

Prometheus. I tell thee, I loathe the universal gods,
Who for the good I gave them rendered back
The ill of their injustice.

Hermes. Thou art mad—
I hear thee raving, Titan, at the full!

Prometheus. If it be madness to abhor my foes,
May I be mad!

At Prometheus's refusal to disclose his secret, the elements rage, the sea dashes against the rocks, the thunder rolls; the hero, however, remains firm, as the following speech shows:

Prometheus. Ay! in act, now—in word, now, no more!

Earth is rocking in space!

And the thunders crash up with a roar upon roar—

And red eddies of lightning flash fires in my face—

And the whirlwinds are whirling the dust round and round—

And the blasts of the winds universal leap free,

And blow each upon each, with a passion of sound,—

And ether goes mingling in storm with the sea!

Such a curse on my head, in a manifest dread,

From the hand of your Zeus has been hurtled along!

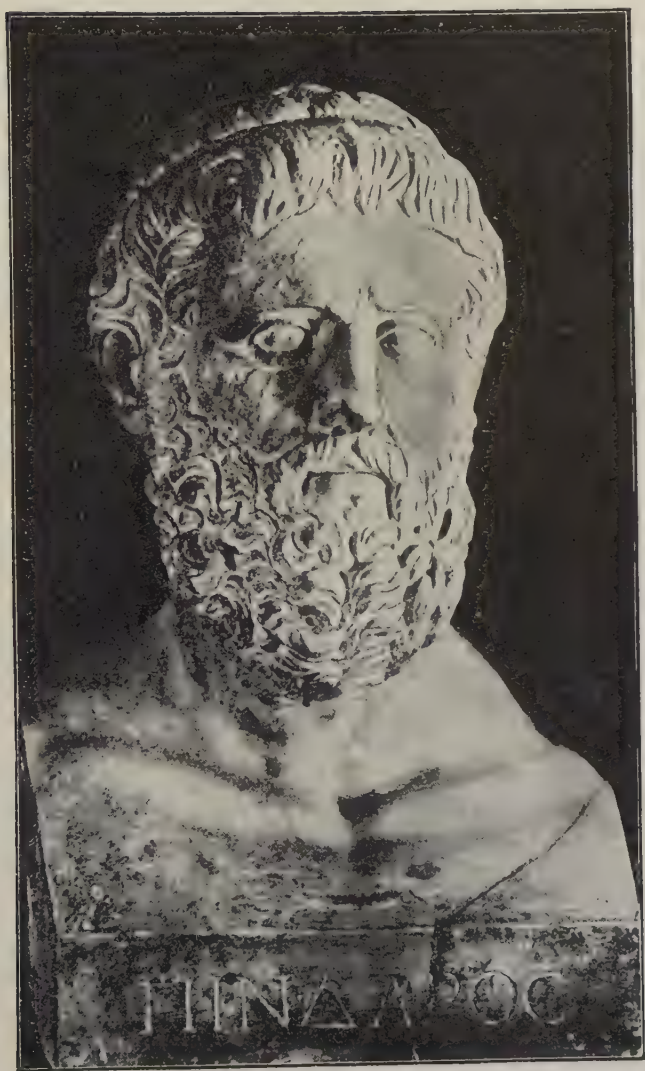
O my mother's fair glory! O Ether, enringing

All eyes with the sweet common light of thy bringing,

Dost thou see how I suffer this wrong?

250. Sophocles (495–406.B.C.).—1. The sweetness and purity of the style of this poet gained for him the title of the Attic Bee. Sophocles's style, though less grand and impetuous, was more graceful and artistic than that of Aeschylus. His plays reflect the gentle charm of his native Colonus—a beautiful hill-village near Athens, containing a sacred grove and temple. Sophocles improved the style of the tragic chorus and attired his actors in the most splendid garments ever worn on the Athenian stage. He added the third actor. Of him, as of Aeschylus, we have only seven tragedies remaining, though he is said to have composed over seventy.

2. In the tragedy *Oedipus the King*, Sophocles tells the story of Oedipus, son of Laius, king of Thebes. An oracle



SOPHOCLES

[From the bust in the Capitoline Museum, Rome.]

had foretold that Oedipus would kill his father and marry his mother. To prevent this he was, when an infant, exposed on a mountain to die. He was rescued, however, and adopted by the king of Corinth. At an accidental



OEDIPUS AND THE SPHINX

meeting a quarrel arose and Oedipus, ignorant of their relationship, slew Laius in self-defense. He afterwards married Jocasta, his mother, and became king of Thebes. For his unwitting crime

the gods visited the city with a pestilence, to stay which the oracle declared that the regicide must be banished. The inquiry for the murderer, the discovery of the relationship of Oedipus, Laius and Jocasta, the suicide of Jocasta on hearing the horrible disclosure, and the self-inflicted punishment of Oedipus, who put out his own eyes—these form the plot of the tragedy.

The following lines describe the catastrophe which followed the revelation of the dreadful secret.

Messenger. O reverend priests and elders of this land,
What are you doomed to hear? What to behold?
What sorrow will be yours if loyally
Ye love the royal house of Labdacus?¹

¹ Labdacus was Laius's father.

Ister¹ or Phasis² were too scant a stream
To wash the bloodstains of this roof away,
Such horrors does it hide, and presently
Will show beneath the sun; horrors self-caused,
And self-caused woes are of all woes the worse.

Chorus. That which we knew already topped the height
Of misery. What hast thou more to tell?

Messenger. What fewest words serve to impart is this,
Jocasta the illustrious is no more.

Chorus. Alas, poor queen! How was it that she died?

Messenger. By her own hand. That which is worst of all,
The sight of what was done, your eyes are spared;
But to your ears, as far as memory serves,
I will recount her most disastrous end.
When, in a storm of passion, hence she passed,
To yonder house, straight to her marriage bed,
Tearing her hair with both her hands, she flew.
She slammed the door behind her; then she cried
To Laius, that had long been in his grave,
Calling to mind the son that they had raised
To murder his own father, while his mate
Was left to her own child's incestuous arms.
She cursed the bed which to a husband bore
A husband and gave children to a child.
Thereon she slew herself, I wot not how,
For, with loud outcries, Oedipus rushed in,
And on his movements all our eyes were turned,
So that we could not mark Jocasta's end.
He, raving, shouted to us for a sword,
And asked where was his wife that was no wife,
But his own mother and his children's, too.
Then, in his frenzy, some mysterious power,
For it was none of us, showed him the way.
With a wild yell, as though one led him on,
He charged the doorway, from their sockets tore
The bolts, and headlong dashed into the room.

¹ The Danube.

² A river in Colchis.



OEDIPUS AND ANTIGONE
Modern painting, by E. Teschendorff.
376

There we beheld Jocasta hanging dead,
 Her neck entangled in the fatal noose.
 This the king seeing, gave a fearful yell,
 And loosed the rope; the corpse fell to the ground.
 What then ensued was fearful to behold:
 The golden buckles wherewith she was dight
 He from her garment plucked, and, lifting them
 On high, he smote the pupils of his eyes,
 Crying aloud that they should look no more
 Upon his sufferings or his crimes, but dark
 Henceforth betray their duty seeing those
 Whom they ought not, not seeing those they ought.
 Chanting this strain, once and again he smote
 With hand uplift, his eyeballs, till the blood
 Ran from his wounded eyes down to his chin,
 Not in slow-oozing drops of clotted gore,
 But in a pelting shower of crimson hue.
 Such is the wreck, not of a single life,
 But of a husband's and a wife's in one.
 The grandeur of this house in happier hours
 Was grandeur worthy of the name. To-day
 Sorrow and desolation, death and shame,
 All evils for which man has names are here.

3. The sequel to this drama is *Oedipus at Colonus*.
 Oedipus finds a safe refuge at Colonus, a sacred place near
 Athens. His involuntary sins are no longer remembered
 and he ends his life in peace, blessing the country that
 sheltered him. The last scene is thus related:

"There flashed from heaven no lightning in that hour
 To strike him dead; there came not from the sea
 A tempest with its blast to sweep him off.
 Some envoy from the gods was sent to him,
 Or opening earth engulfed him painlessly.
 The old man died without disease or pang
 To make us grieve for him; by miracle,
 If ever man so died. Think'st thou I dream?
 I know not how to show thee that I wake."

4. *Antigone* is the story of the daughter of Oedipus,

who, after the death of her father, returning to Thebes, found that her brothers, Eteocles and Polynices, had been slain and that their uncle Creon was reigning over the kingdom. The story opens with Creon's edict forbidding the rites of burial to Polynices, threatening any one with death who should dare to bury him. Antigone violated the decree, sprinkling dust and pouring libations over the body of her brother. She was promptly arrested for this deed and condemned to imprisonment in a cave. Tiresias, the seer, warned Creon that the offended people would rise up in indignation at this deed and that his cities should be polluted and his palace filled with woe. Creon then relented and gave orders that Polynices should be buried. Then he himself went to free Antigone, but was too late, as she, in the meantime, had taken her life. Her lover, Creon's son Haemon, overcome by sorrow at Antigone's death, slew himself at her side, and the queen, Eurydice, stabbed herself before the altar. The play closes leaving Creon alone in utter misery.

The following passage is from the scene between Antigone and King Creon:

(Guards bring in Antigone.)

Guard. I come, although I swore the contrary,
Bringing this maiden, whom in act we found
Decking the grave.
And now, O King, take her, and as thou wilt,
Judge and convict her.

Creon. How and where was it that ye seized and brought her?

Guard. She was in act of burying. Thou knowest all.

Creon. Dost know and rightly speak the tale thou tell'st?

Guard. I saw her burying that self-same corpse
Thou bad'st us not to bury. Speak I clear?

Creon. How was she seen, and taken in the act?

Guard. The matter passed as follows:—When we came,
With all those dreadful threats of thine upon us,
Sweeping away the dust which, lightly spread,
Covered the corpse, and laying stripped and bare
The tainted carcass, on the hill we sat
To windward, shunning the infected air,
Each stirring up his fellow with strong words,
If any shirked his duty. This went on
Some time, until the glowing orb of day
Stood in mid-heaven, and the scorching heat
Fell on us. Then a sudden whirlwind rose,
A scourge from heaven, raising squalls on earth,
And filled the plain, the leafage stripping bare
Of all the forest, and the air's vast space
Was thick and troubled, and we closed our eyes,
Until the plague the gods had sent was past;
And when it ceased, a weary time being gone,
The girl is seen, and with a bitter cry,
Shrill as a bird's, when it beholds its nest
All emptied of its infant brood, she wails;
Thus she, when she beholds the corpse all stripped,
Groaned loud with many moanings, and she called
Fierce curses down on those who did the deed.
And in her hand she brings some fine, dry dust,
And from a vase of bronze, well wrought, upraised,
She pours the three libations o'er the dead.
And we, beholding, give her chase forthwith,
And run her down, naught terrified at us.
And then we charged her with the former deed,
As well as this. And nothing she denied.
But this to me both bitter is and sweet,
For to escape one's-self from ill is sweet,
But to bring friends to trouble, this is hard
And painful. Yet my nature bids me count
Above all these things safety for myself.

Creon (to Antigone). Thou, then—yes, thou, who bend'st thy face to earth—

Confessest thou, or dost deny the deed?

Antigone. I own I did it, and will not deny.

Creon (to Guard). Go thou thy way, where'er thy will may choose,
Freed from a weighty charge. (*Exit Guard.*)

(To Antigone.) And now for thee.

Say in few words, not lengthening out thy speech,

Knew'st thou the edicts which forbade these things?

Antigone. I knew them. Could I fail? Full clear were they.

Creon. And thou didst dare to disobey these laws?

Antigone. Yes, for it was not Zeus who gave them forth,

Nor Justice, dwelling with the gods below,

Who traced these laws for all the sons of men;

Nor did I deem thy edicts strong enough,

That thou, a mortal man, shouldst over-pass

The unwritten laws of Zeus that know not change.

They are not of to-day nor yesterday,

But live forever, nor can man assign

When first they sprang to being. Not through fear

Of any man's resolve was I prepared

Before the gods to bear the penalty

Of sinning against these. That I should die

I knew (how should I not?), though thy decree

Had never spoken. And, before my time

If I shall die, I reckon this a gain;

For whoso lives, as I, in many woes,

How can it be but he shall gain by death?

And so for me to bear this doom of thine

Has nothing painful. But, if I had left

My mother's son unburied on his death,

In that I should have suffered; but in this

I suffer not. And should I seem to thee

To do a foolish deed, 'tis simply this,—

I bear the charge of folly from a fool. . . .

And yet how could I higher glory gain

Than placing my true brother in his tomb?

There is not one of these but would confess
It pleases them, did fear not seal their lips.
The tyrant's might in much besides excels,
And it may do and say whate'er it will.

Creon. Of all the race of Cadmus thou alone
Look'st thus upon the deed.

Antigone. They see it too
As I do, but their tongue is tied for thee.

Creon. Art not ashamed against their thoughts to think?

Antigone. There is naught base in honoring our own blood.

Creon. And was he not thy kin who fought against him?

Antigone. Yea, brother, of one father and one mother.

Creon. Why then give honor which dishonors him?

Antigone. The dead below will not repeat thy words.

Creon. Yes, if thou give like honor to the godless.

Antigone. It was his brother, not his slave, that died.

Creon. Wasting this land, while he died fighting for it.

Antigone. Yet Hades still craves equal rites for all.

Creon. The good craves not the portion of the bad.

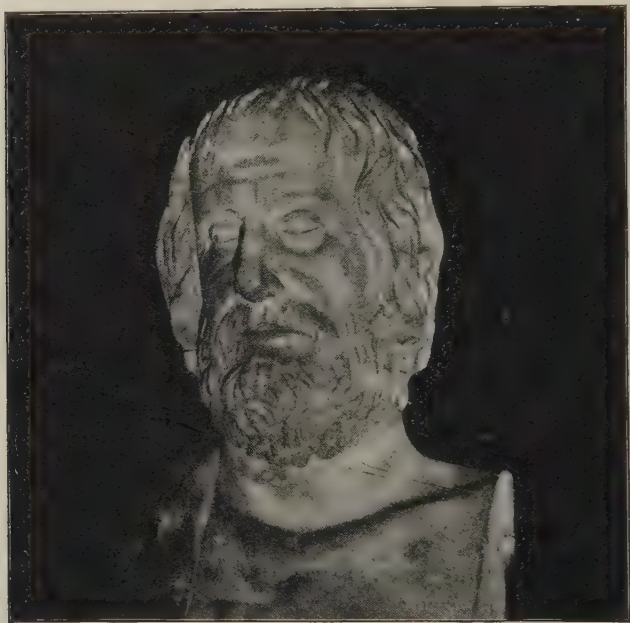
Antigone. Who knows if this be holy deemed below?

Creon. Not even when he dies can foe be friend.

Antigone. My nature leads to sharing love, not hate.

Creon. Go, then, below; and if thou must have love,
Love them. While I live, women shall not rule.

251. Euripides.—There is a strong contrast between Euripides and his elder contemporaries, Aeschylus and Sophocles. Aeschylus belongs to the period of Marathon, Thermopylae and Salamis. The thunder of rushing



EURIPIDES

[From the bust in the Capitoline Museum, Rome.]

warriors and the din of victory at Salamis must have filled the ears of the infant Euripides, for he was born, it is said, on the day of the great sea-fight, and on the island that gave it a name; but his mature manhood belonged to the aesthetic period which grew out of the Age of Pericles. The plays of Sophocles are distinguished by a lofty ideal-

ity, those of Euripides by a distinctly realistic tendency.
"While his personages are taken from the heroic period,



IPHIGENIA AT TAURIS

[From the modern painting, by William Kaulbach.]

he brings them down to earth and makes them talk and act like common men." Euripides is said to have written ninety-two plays. Eighteen of these have been preserved.

Several of his plays portray the loves and the sufferings of Agamemnon's children, Electra, Orestes and Iphigenia. In *Iphigenia at Aulis*, is told the story of the sacrifice of Iphigenia.

The following appeal of Iphigenia to Agamemnon is from the translation of Professor Goldwin Smith:

"Father, if Orpheus' magic power were mine,
So that enchanted rocks would follow me,
And whom I would my eloquence could charm,
I'd put forth all my art. But I, alas,
No magic have, no talisman but tears.
So with this body, which my mother here
Bore thee, thy child a suppliant clasps thy knee.
O take not my young life, sweet is the light,
Bid me not change it for the shades below.
First I thee father called; thou me first child.
First to thy knees Iphigenia clomb,
Hung round thy neck, and interchanged the kiss:
Then wert thou wont to say, 'Dear daughter mine,
Shall I some day see thee a wedded wife,
Prosperous and happy, as my child should be?'
Then would I answer, clinging to thy beard
As now I cling to it with suppliant hand,
'And I, my father, shall I ever live
To see thee in my home a welcome guest,
And pay thy care with filial gratitude?'
All this do I remember well: but thou
Rememberest naught, and now wouldst take my life.
For Pelops' and for Atreus' sake, thy sires,
Relent, and for my mother's, that with pangs
Bore me, and now must other pangs endure.
The loves of Paris and of Helen, how
Concern they me, why should they be my bane?
Turn this way, father, give one look or kiss,
Something whereby I may remember thee
Among the dead, if my words move thee not.
Little canst thou, my brother, do to aid,
Yet join thy tears to mine and supplicate
Our father not to bid thy sister die;

E'en babes are conscious of the coming ill.
See, without words, father, he prays to thee.
Have pity on me, then, and let me live:
Two suppliants to thy mercy here appeal,
An infant he, I grown to womanhood.
Of all my pleadings this shall be the sum,
Dear to each mortal is the light of heaven,
Below is naught; let madness wish to die;
Better the lowliest life than noblest death."

The *Medea* is generally considered the greatest of the tragedies of Euripides, and perhaps one of the greatest of the world's tragedies. It is the story of the daughter of the king of Colchis, whither Jason went in search of the Golden Fleece. Jason won Medea's love, and, by the help of a magic power which she possessed, succeeded in his mission. After gaining the fleece, Jason married Medea and fled with her to Thessaly, where she obtained for him the throne. Later, tiring of his passion for the sorceress, he sought the hand of the daughter of Creon, king of Corinth. The king feared Medea and banished her. She, though fiercely indignant, pretended submission and fled to Athens. After a time, pretending friendship, she sent back her two sons to Jason with rich presents for his new bride. But the robes were poisoned and destroyed both the wearer and her father. When Medea's sons returned to her, she slew them and even exulted in her revenge. Just as the father arrives on the scene seeking his sons, he sees Medea, bearing the bodies of the children, flying through the air in a chariot drawn by winged dragons. One of the most powerful

passages is the following, in which Medea bids farewell to her children before slaying them:

"O children, children! you have still a city,
A home, where, lost to me and all my woe,
You will live out your lives without a mother!
But I—lo! I am for another land,
Leaving the joy of you. To see you happy,
To deck your marriage-bed, to greet your bride,
To light your wedding torch shall not be mine!
O me, thrice wretched in my own self-will!
In vain then, dear my children! did I rear you;
In vain I travailed, and with wearing sorrow
Bore bitter anguish in the hour of childbirth!
Yea, of a sooth, I had great hope of you,
That you should cherish my old age, and deck
My corpse with loving hands, and make me blessed
'Mid women in my death. But now, ah me!
Hath perished that sweet dream. For long without you
I shall drag out a dreary, doleful age.
And you shall never see your mother more
With your dear eyes: for all your life is changed.
Woe, woe!
Why gaze you at me with your eyes, my children?
Why smile your last sweet smile? Ah me! ah me!
What shall I do? My heart dissolves within me,
Friends, when I see the glad eyes of my sons!
I cannot. No: my will that was so steady,
Farewell to it. They too shall go with me:
Why should I wound their sire with what wounds them,
Heaping tenfold his woes on my own head?
No, no, I shall not. Perish my proud will.
Yet whence this weakness? Do I wish to reap
The scorn that springs from enemies unpunished?
Dare it I must. What craven fool am I,
To let soft thoughts flow trickling from my soul!
Go, boys, into the house: and he who may not
Be present at my solemn sacrifice—
Let him see to it. My hand shall not falter.
Ah! ah!
Nay, do not, O my heart! do not this thing!
Suffer them, O poor fool; yea, spare thy children!

There in thy exile they will gladden thee.
 Not so; by all the plagues of nethermost Hell,
 It shall not be that I, that I should suffer
 My foes to triumph and insult my sons!
 Die must they: this must be, and since it must,
 I, I myself will slay them, I who bore them.
 So it is fixed, and there is no escape.
 Even as I speak, the crown is on her head,
 The bride is dying in her robes, I know it.
 But since this path most piteous I tread,
 Sending them forth on paths more piteous far,
 I will embrace my children. O my sons,
 Give, give your mother your dear hands to kiss!
 O dearest hands, and mouths most dear to me,
 And forms and noble faces of my sons!
 Be happy even there: what here was yours,
 Your father robs you of. O loved embrace!
 O tender touch and sweet breath of my boys!
 Go, go, go, leave me! Lo, I cannot bear
 To look on you, my woes have overwhelmed me!
 Now know I all the ill I have to do:
 But rage is stronger than my better mind;
 Rage, cause of greatest crimes and griefs to mortals."

252. Comedy: Aristophanes.—1. Greek comedy originated in the festivals of Bacchus. The *comos* was a festal procession with songs and dances. Comedy came to mean dramatic composition in which mirth predominates and which has a happy termination. The highest representative of Greek writers of comedy is Aristophanes. He lived at Athens, 444–388 B.C., producing his first play at the age of seventeen. Of the forty-four plays ascribed to him, eleven survive. In *The Clouds*, which was directed against the pernicious influence of the Sophists (Section 268), he attacks Socrates, who, he wrongfully assumes, is a representative Sophist. *The Wasps* is a satire upon the

Athenian passion for lawsuits. *The Birds* ridiculed the extravagant hopes built on the expedition to Sicily (Section 177); *The Frogs* is "a piece sparkling with genius, on the decay of tragic art, the blame of which was laid on Euripides, then recently deceased."¹

2. Plato, referring to Aristophanes, says that the Graces, looking for an enduring shrine, found it in the soul of Aristophanes. "He unites understanding, feeling and fancy in a degree possessed by few poets of antiquity. His keen glance penetrates the many evils of his time and their most hidden causes; his scorn for all that is base, and his patriotic spirit, burning to bring back the grand days of Marathon, urge him on, without respect of persons or regard for self, to drag the faults he sees into daylight and lash them with stinging sarcasm."²

3. The plot of *The Clouds* is as follows: A farmer who has been financially ruined by his son's extravagance hears of the wonderful art of reasoning, by which the Sophists can prove the truth of either side of a question; and hopes that, taught by Socrates, he may acquire skill enough to elude by argument his creditors, who are pressing him for payment. He is slow to learn, but his son is an apt pupil and demonstrates his proficiency in philosophy by proving that a sound beating he administers to his father is right and lawful. The father then sees that the reasonings on which the new

¹ Sophocles was more generous. On hearing of the death of Euripides he and his actors appeared on the stage in mourning.

² Harper's *Dictionary of Classical Literature and Antiquities*.

doctrines are based are fallacious and that the Sophists are impostors.

4. It is said that Socrates attended a performance of *The Clouds* and enjoyed the allusions to himself, even standing in an elevated place where all the spectators could see him and compare him with the absurd Socrates of the play.

5. A chorus of Clouds comes at the invocation of Socrates in the play to counsel the father. The song of the Clouds is thus rendered into English by Mr. W. L. Collins:

“Eternal Clouds!
 Rise we to mortal view,
 Embodied in bright shapes of dewy sheen,
 Leaving the depths serene
 Where our loud-sounding Father Ocean dwells,
 For the wood-crowned summits of the hills:
 Thence shall our glance command
 The beetling crags which sentinel the land,
 The teeming earth,
 The crops we bring to birth;
 Thence shall we hear
 The music of the ever-flowing streams,
 The low, deep thunders of the booming sea.
 Lo, the bright Eye of Day unwearied beams!
 Shedding our veil of storms
 From our immortal forms,
 We scan with keen-eyed gaze this nether sphere.”

6. In introducing his son to Socrates, the fond parent sets forth the smartness of his young hopeful much as a twentieth century father might do:

“He was very clever always, naturally;
 When he was but so high, now, he'd build mud houses,
 Cut out a boat, make a cart of an old shoe,
 And frogs out of pomegranate-stones—quite wonderful!”

7. The counsel given to Socrates's young pupil is not unworthy of a place beside that given to Laertes by Polonius:

"Cast in thy lot, O youth, with me, and choose the better paths—
So shalt thou hate the Forum's prate, and shun the lazy paths;
Be shamed for what is truly shame, and blush when shame is said,
And rise up from thy seat in hall before the hoary head;
Be duteous to thy parents, to no base act inclined,
But keep fair Honor's image deep within thine heart enshrined;
And speak no rude, irreverent word against the father's years,
Whose strong hand led thine infant steps and dried thy childhood's
tears."

8. In the following dialogue from *The Acharnians* he satirizes Euripides, who in his tragedies was accustomed to bring his heroes on the stage wretchedly clad:

Servant. Who's there?

Dicaeopolis. Euripides within?

Serv. Within, yet not within. You comprehend me?

Dic. Within and not within! Why, what d'ye mean?

Serv. I speak correctly, old sire! His outward man

Is in the garret writing tragedy;

While his essential being is abroad,

Pursuing whimsies in the world of fancy.

Dic. O happy Euripides, with such a servant,
So clever and accomplished!—Call him out.

Good lawk, you're there! up-stairs! you write up-stairs,

Instead of the ground floor? Always up-stairs?

Well, now, that's odd! But, dear Euripides,

If you had but a suit of rags that you could lend me!

You're he that brings out cripples in your tragedies,

A'n't ye? You're the new poet, he that writes

Those characters of beggars and blind people?

Well, dear Euripides, if you could but lend me

A suit of tatters from a cast-off tragedy!

For mercy's sake, for I'm obliged to make

A speech in my own defense before the Chorus,

A long, pathetic speech, this very day;

And if it fails, the doom of death betides me.

9. In *The Birds*, two old men leave Athens in disgust and with the birds establish a city in mid-air, shut off the gods from sacrifices and win back the scepter from Zeus.

The chorus of the Birds sings:

"Ye children of man! whose life is a span,
Protracted with sorrow from day to day;
Naked and featherless, feeble and querulous,
Sickly, calamitous creatures of clay!
Attend to the words of the sovereign birds,
Immortal, illustrious lords of the air,
Who survey from on high, with a merciful eye,
Your struggles of misery, labor and care.
Whence you may learn and clearly discern
Such truths as attract your inquisitive turn—
Which is busied of late with a mighty debate,
A profound speculation about the creation,
And organical life and chaotical strife—
With various notions of heavenly motions,
And rivers and oceans, and valleys and mountains,
And sources of fountains, and meteors on high,
And stars in the sky.—We propose by-and-by
(If you'll listen and hear) to make it all clear.

"For Delphi, for Ammon, Dodona—in fine,
For every oracular temple and shrine—
The birds are a substitute, equal and fair;
For on us you depend, and to us you repair
For counsel and aid when a marriage is made—
A purchase, a bargain, or venture in trade:
Unlucky or lucky, whatever has struck ye—
A voice in the street, or a slave that you meet,
A name or a word by chance overheard—
If you deem it an omen you call it a bird;
And if birds are your omens, it clearly will follow
That birds are a proper prophetic Apollo."

Greek Lyric Poetry

253. Sappho.—Lyric poetry, or the song with its musical accompaniment, was cultivated by the Greeks

even in mythical times. Sappho, "the Lesbian Nightingale," one of the sweetest of Greek lyric poets, was



SAPPHO
Modern sculpture.

contemporary with Solon, who was so touched by the recitation of one of her poems that he declared his intention to commit it to memory. The classic writers expressed unbounded admiration for the passion and grace of her poetry, only fragments of which have come down to us. Two poems only are supposed to be complete, a hymn to Aphrodite and an ode to a beautiful

maiden. The translation below is from the latter, which is entitled *To My Beloved*:

"Blest as th' immortal God is he,
The youth who fondly sits by thee,
And hears and sees thee all the while
Softly speak and sweetly smile.

" 'Twas this depriv'd my soul of rest,
And rais'd such tumults in my breast;
For while I gaz'd, in transport tossed,
My breath was gone, my voice was lost;

"My bosom glow'd; the subtle flame
 Ran quick through all my vital frame;
 O'er my dim eyes a darkness hung;
 My ears with hollow murmurs rung.

"In dewy damps my limbs were chill'd;
 My blood with gentle horrors thrill'd;
 My feeble pulse forgot to play;
 I fainted, sunk and died away."

There is a legend that Sappho loved a handsome sailor named Phaon, who, unfortunately, did not return her passion. In despair she is said to have cast herself from a precipice of Leucadia into the sea.

254. Alcaeus.—This poet was contemporary with Sappho and was her friend as well as a native of the same city, Mitylene. His poems consisted of hymns, drinking songs and love songs.

255. Simonides.—One of the most celebrated lyric poets of Greece was Simonides. In 489 B.C. he won a prize at Athens for an elegy on those who fell at the Battle of Marathon, Aeschylus being his unsuccessful competitor. He was the author of the epigram engraved on the tomb of the Spartans who fell at Thermopylae (Section 155, 2).

256. Pindar.—Pindar, who is conceded to be the greatest of the Greek lyric poets, was born at Thebes in Boeotia, 522 B.C. Corinna, a poetess of Thebes, and a rival of Pindar, advised the young poet to embellish his poems with mythological allusions. In a contest with her, Pindar followed her advice, but was too profuse with his embellishments and lost the prize. Corinna then smilingly said to Pindar: "We should sow with the hand,

not with the whole sack." Although the Thebans sided with the Persians when they invaded Greece, Pindar was



BACCHUS
Modern sculpture.

proud of Grecian valor, and bestowed high praise on Athens for her heroic defense of Hellas. His native city imposed a heavy fine upon him for this, but the Athenians recompensed him twofold. Nearly a century after Pindar's death, Alexander the Great signally honored his memory (Section 197, 2). Pindar's writings were profuse, but the only complete poems that remain to us are the

Triumphal Odes, forty-five in number. His style is characterized by striking metaphors and complicated rhythms. The following is a specimen of his dithyrambic poetry.¹ The translation is that of H. N. Coleridge:

"Down to our dance, gods!
Come down from Olympus—
Hither descend!

¹ A wild, irregular verse in honor of Bacchus (one of whose names was Dithyrambicos). The poem was sung to the accompaniment of the lute.

Glory o'er Athens and joyance bestowing,
 O light, as ye wont, in the forum o'erflowing,
 Where the crowds, and the chorus, and sacrifice blend!
 Lo, they come! Now the violet-coronals bring,
 And pure honey dew-drops
 Fresh gathered in spring.

 "See me advancing
 Under Jove's guidance
 Singing divine!
 'Tis the ivy-clad Boy!—God Bromius¹ we name him;
 With a cry and a shout Eriboas we claim him!
 O! begotten of mother of old Cadmus' line²
 In the mighty embrace of omnipotent sire—³
 I come from afar off
 To lead thy bright quire!⁴

 "For the new palm-bud
 Caught glance from the prophet
 Of Nemea's strand;⁵
 When the nectarous plants felt the spring-tide sweet-smelling,
 What time the young hours oped the ports of their dwelling!
 Now the violet blooms are chance-flung on the land,
 And the rose and the rose leaf are wreath'd in the hair,
 And voices and pipings
 Ring loud in the air!"

Because of the strength and rapidity with which Pindar carries the mind to the loftiest regions, he has often been called the Theban Eagle. The Latin poet Horace likens him to the swift-rushing, loud-roaring torrent, and the modern literary critic Symonds speaks of the "intoxicating

¹ Bromius, a name applied to Bacchus or Dionysus as the noisy god of the Bacchanalian festivals. He is often represented as clad with the ivy, which was sacred to him.

² The mother of Bacchus was Semele, the daughter of Cadmus. Cadmus was a prince of Phoenicia, who founded the city of Thebes.

³ Zeus was Bacchus's father.

⁴ The old way of spelling choir.

⁵ Nemea was a valley in Argolis, where Hercules slew the Nemean lion.

rapture of his odes." Indeed, the poet aptly likens himself to a wealthy noble offering rich wine in a golden goblet to a welcome son-in-law at a wedding feast. One of the most famous and characteristic of his odes is the *First Nemean Ode* to Chromius, victor in a chariot race, 468 B.C. The following passage from his ode on *The Infant Hercules* has furnished the theme for many painters and sculptors:

"But when I fain would wake
Some old heroic lay,
Whose but Hercules's noble name
Should deck the exulting verse for thy dear sake?
True Son of Jove, when to the realms of Day
First with his earthly brother-twin forth from the womb he came,

"E'en as his cradle-bed the babe did scale,
The Queen of Heaven beheld him, and afire
With wrath, two horrid snakes bade trail,
Him to destroy, their dread and loathly spire.
Straight to the bower of infant rest
The mighty monsters pressed,
Their hungry jaws so grim
To wind around each infant limb.
But as they came, the babe unterrified
Lifted his little head, and his first battle tried.

"With either hand one horrid throat he grasped
Beneath those jaws of terror, gaping wide;
Fast in that knot the monsters gasped,
Loosed their long spires, and drooped their heads and died.
Pierced by a pang of sudden fear,
Hurried the matrons near,
Who their kind vigil kept
Attentive where the mother slept.
And forth the mother rushed, her feet all bare,
E'en as she lay, in hope those monstrous beasts to scare.

- "At the wild cry the Thebans thronged amain,
 In brazen armor fain:
 Amphitryon came in speed,
 Brandishing high his naked blade,
 Pierced to the soul with keen paternal pain.
 Full sore do hearts for their own sorrows bleed;
 But all too soon the pangs of grief for others' griefs do fade!
- "In mingled pain and joy of heart amazed
 The hero stood that wondrous sight to view.
 As on the babe's strong heart he gazed,
 Naught but the favoring love of heaven, he knew,
 Availed to turn to joyful cheer,
 That dismal tale of fear.
 Forthwith the Seer of Heaven,
 To whom the gift of Truth was given,
 He called:—The Seer outspoke before them all,
 And told what wondrous fate should that bright babe befall.
- "What monsters of the land and ocean wide
 Before his stalwart arm should vanquished bow;
 What haught oppressors' furious pride
 His righteous club should lay in ruin low.
 Nay,—when on Phlegra's plain of blood
 The hideous giant brood
 Should dare the gods in fight,
 Before the arrows' winged might,
 Before his awful arm's resistless thrust,
 Those sons of Earth should roll their boasted locks in dust.
- "So should his soul on earth by toils be tried,
 Then should long Peace betide
 Then in high Heaven for aye
 Safe should he scale the blest abodes,
 The ever-blooming Hebe for his bride:
 Feasting in one eternal marriage-day,
 Inmate of Jove's celestial bowers, honored among the gods."

SUGGESTIVE QUESTIONS

- Section 246. What is an epic poem? When and where did Vergil, Dante and Milton live? What epic did each write?
 Section 248, 2. Which conception of the purpose of tragedy do

you prefer, that of the Greek writers or that of modern writers? Give reasons for your preference.

Section 251. What do you think of the sentiment expressed in the last line of Iphigenia's appeal to Agamemnon?

Section 252, 7. Who were Laertes and Polonius?

Section 256, 1. Expand and make literal the counsel given in figurative form to Pindar by Corinna.

What is the meaning of the words seer, analogous, matricide, regicide, classic?

REFERENCES

1. So closely is the literature of Greece related to its legends and history, that every earnest student of Greek history should read some of the works of the most famous Greek writers. Excellent translations of most of these can be easily obtained. (See Bibliography.)

2. Jebb's *Primer of Greek Literature* is a masterly sketch intended to serve as a framework into which those who read any Greek author, either in the original or translations, may fit what they read.

3. Delightful paraphrases of the classic poets are *The Story of the Iliad*, *The Story of the Odyssey* and *Stories from the Greek Comedians*, by Alfred J. Church.

Oratory

257. Demosthenes (385-322 B.C.).—1. The early life of this statesman gave no promise of the brilliant career that awaited him. His health was delicate and he was deprived of a large property by the faithlessness of his guardians. When sixteen years of age, his ambition was aroused by witnessing the triumph of an advocate in a law court. He immediately sought out an instructor in oratory and took up the study of Plato. From the teacher he acquired oratorical style, while he imbibed much of the richness and grandeur of thought which characterize the writings of Plato. At the age of seventeen he argued



DEMOSTHENES
[From an ancient statue in the Louvre, Paris.]
399

his own case in court and won it against his father's executors. His attempt to speak in the public assembly, however, resulted in utter failure. His stammering and feeble voice and his faulty rhetoric brought general ridicule upon him. The failure, instead of discouraging him, proved a spur to more persistent effort, by which he overcame every one of his defects. After eight years of study and practice he entered upon a career which won for him the distinction of being the foremost orator of Greece.

2. Demosthenes is chiefly noted for a series of orations directed against the aggressions of Philip of Macedon. These *Philippics* baffled for fourteen years the attempts of Philip to acquire supremacy in Greece. Notwithstanding his failure to defeat Philip's designs against Athens, the Athenians voted him a crown of gold.

3. To Demosthenes, the idea that Athens should give up her position of leadership and become a member of the Macedonian Empire under Philip was most abhorrent; but such men as Aeschines, who expected to profit by the change, and Phocion, who was influenced by his belief that eventually the Athenians must be subjugated by Philip, were willing to join the Empire. For the work which Demosthenes did in preparing the defense of Athens and for his liberal contributions from his own resources, Ctesiphon proposed that at the Dionysian festival, Demosthenes should be crowned by the Athenian people, a common form of reward for patriotic action.

Six years later, Aeschines accused Ctesiphon of violating the Constitution when he made the proposition to crown Demosthenes. The attack of Aeschines was really upon Demosthenes and his career. In defense of his own career and of the proposition of Ctesiphon, Demosthenes delivered his oration *On the Crown*, which is still regarded as one of the greatest masterpieces of oratory. From it the following quotation is made:

"Now, men of Athens, I conceive abuse to differ from accusation in this, that accusation has to do with offenses for which the laws provide penalties, abuse with the scandal which enemies speak against each other according to their feelings. And I believe our ancestors built these courts, not that we should assemble you here and bring forth the secrets of private life for mutual reproach, but to give us the means of convicting persons guilty of crimes against the State. Aeschines knew this as well as I, and yet he chose to rail rather than to accuse.

"Even in this way he must take as much as he gives; but before I enter upon such matters, let me ask him one question—Should one call you the State's opponent, or mine, Aeschines? Mine, of course. Yet, where you might, for any offense which I committed, have obtained satisfaction for the people according to the laws, you neglected it—at the audit, on the indictments and other trials; but where I in my own person am safe on every account, by the laws, by time, by prescription, by many previous judgments on every point, by my never having been convicted of a public offense—and where the country must share, more or less, in the repute of measures which were her own—here it is you have encountered me. See if you are not the people's opponent, while you pretend to be mine! . . .

"In this way, the righteous and true verdict is made clear to all; but I must, it seems—though not naturally fond of railing, yet on account of the calumnies uttered by my opponent—in reply to so many falsehoods, just mention some leading particulars concerning him, and show who he is, and from whom descended, that so readily begins using hard words—and what language he carps at, after uttering such as any decent man would have shuddered to

pronounce.—Why, if my accuser had been Aeacus, or Rhadamanthus, or Minos, instead of a prater, a hack of the market, a pestilent scribbler, I do not think he would have spoken such things, or found such offensive terms, shouting, as in a tragedy, ‘O Earth! O Sun! O Virtue!’ and the like; and again appealing to Intelligence and Education, by which the honorable is distinguished from the base:—all this you undoubtedly heard from his lips. Accursed one! What have you or yours to do with virtue? How should you discern what is honorable or otherwise? How were you ever qualified? What right have you to talk about education? Those who really possess it would never say as much of themselves, but rather blush if another did: those who are destitute, like you, but make pretensions to it from stupidity, annoy the hearers by their talk, without getting the reputation which they desire.

“I should conclude, Aeschines, that you undertook this cause to exhibit your eloquence and strength of lungs, not to obtain satisfaction for any wrong. But it is not the language of an orator, Aeschines, that has any value, nor yet the tone of his voice, but his adopting the same views with the people, and his hating and loving the same persons that his country does. He that is thus minded will say everything with loyal intention; he that courts persons from whom the commonwealth apprehends danger to herself, rides not on the same anchorage with the people, and therefore has not the same expectation of safety. But—do you see?—I have: for my objects are the same with those of my countrymen; I have no interest separate or distinct. Is that so with you? How can it be—when immediately after the battle you went as ambassador to Philip, who was at that period the author of your country’s calamities, notwithstanding that you had before persisted in refusing that office, as all men know?

“And who is it that deceives the State? Surely the man who speaks not what he thinks. On whom does the crier pronounce a curse?¹ Surely on such a man. What greater crime can an orator be charged with, than that his opinions and his language are not the same? Such is found to be your character. And yet you open your mouth, and dare to look these men in the faces! Do you think they don’t know you?—or are sunk all in such slumber and oblivion as not to remember the speeches which you delivered in the assembly, cursing and swearing that you had nothing to do with Philip, and

¹ At the opening of every public assembly of the Athenians a crier pronounced a solemn curse on all who should speak against the public interest.

that I brought that charge against you out of personal enmity without foundation? No sooner came the news of the battle, than you forgot all that; you acknowledged and avowed that between Philip and yourself there subsisted a relation of hospitality and friendship—new names these for your contract of hire. For upon what plea of equality or justice could Aeschines, son of Glaucotea the timbrel-player, be the friend or acquaintance of Philip? I cannot see. No! You were hired to ruin the interests of your countrymen: and yet, though you have been caught yourself in open treason, and informed against yourself after the fact, you revile and reproach me for things which you will find any man is chargeable with sooner than I."

258. Aeschines.—This orator, a contemporary of Demosthenes, opposed the award of the crown of gold to Demosthenes. The combat of eloquence which arose between the two orators attracted to Athens an immense concourse of spectators. Demosthenes triumphed and his antagonist, not having received the fifth part of the votes, was compelled to retire into exile. Aeschines excelled in brilliant narrative and in extemporaneous speaking, in which Demosthenes was deficient.

Greek History

259. Herodotus.—1. First in the order of time, of the three who compose the famous trio of Greek historians, is Herodotus. Cicero calls him *historiae patrem*—the father of history. Herodotus was born 484 B.C., at Halicarnassus, Asia Minor. He descended from a distinguished Dorian family. Compelled to leave his native country on account of political troubles, he visited Athens, where he made the acquaintance of many of the brilliant writers of the Age of Pericles. Among his friends was the dramatist Sophocles, who wrote a poem in his honor. Although,

owing to his foreign birth, he could not become an Athenian citizen, he received at Athens many public marks of distinction. Herodotus traveled in Egypt, Asia and various parts of Europe. He visited Tyre, Babylon, Ecbatana, Nineveh, Susa, Colchis and other cities famous for their connection with the great events of history. He appears to have examined with much care the line of Xerxes's march from the Hellespont to Attica, with a view to writing his great work, the *History of the Persian Wars*. Interwoven with this are most fascinating accounts of his travels and the histories of other nations. At the age of forty-one, he joined a colony sent out to Thurii, in Southern Italy. Here he died at the age of sixty-four.

2. The style of Herodotus is simple, yet animated, and he combines historical narrative with such a mixture of mythical geography and natural history as to be very entertaining, though sometimes reaching the line of absurdity. Dramatic story-telling and poetic dialogue are included in his history, and the omens and dreams, the warnings from the dead, the strange beasts and birds which he described all served to excite the interest of his readers, especially as all the work was filled with patriotic enthusiasm which excited the passions of the Greeks and increased their love of country and kindred. The following brief extract from his description of the Battle of Marathon shows how simple and effective his descriptive style could be:

"So, when the battle was set in array and the victims¹ showed themselves favorable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now, the distance between the two armies was little short of eight furlongs. The Persians, therefore, when they saw the Greeks coming on at speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run, without either horsemen or archers. Such was the opinion of the barbarians, but the Athenians, in close array, fell upon them and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear.

"The two armies fought together on the plain of Marathon for a length of time, and in the mid-battle, where the Persians themselves and the Sacae had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country, but on the two wings the Athenians and the Plataeans defeated the enemy. Having done so, they suffered the routed barbarians to fly at their ease, and, joining the two wings in one, fell upon those who had broken their own center, and fought and conquered them. These likewise had fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore; on reaching which, they laid hold of the ships and called aloud for fire.

"It was in the struggle here that Callimachus the polemarch, after greatly distinguishing himself, lost his life; Stesilaus, too, the son of Thrasilaus, one of the generals, was slain; and Cynaegirus, the son of Euphorion, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished, as likewise did many other Athenians of note and name.

"Nevertheless, the Athenians secured in this way seven vessels.

"There fell in this Battle of Marathon, on the side of the barbarians, about six thousand four hundred men; on that of the Athenians, one hundred ninety-two. Such was the number of the slain on the one side and the other."

¹ The allusion is to the sacrifices which the Greeks made to the gods before engaging in any great undertaking. The phrase means that the omens were favorable.

260. Thucydides.—Thucydides, who was born at Athens in 471 B.C., was the grandson of Miltiades, the hero of Marathon. He was a pupil of Antiphon, who conducted a school of oratory at Athens. Herodotus read his history in public; Thucydides despised the applause of the general public; he wrote only in order to be read and this by men who devoted their serious attention to public affairs and who were capable of following with collected mind and manly vigor of thought his terse historical narrative. Both Herodotus and Thucydides were in intimate relationship with Pericles. Thucydides was for a long time the contemporary of Pericles, and it was a penetrating inquiry into the personality and public activity of the latter which enabled Thucydides to mature into a historian of statesmanlike judgment. From Pericles he learned to seek the safety of states, not in the forms of their constitution, but in the spirit which animates and guides a commonwealth. He held an important military command, but failing to win an impossible victory, he was sent into exile. This gave him an opportunity to compose his great work, the *History of the Peloponnesian War*.

261. Xenophon.—Xenophon was born at Athens in 445 B.C. In early life, he was a pupil of Socrates and after the death of his master he produced three great works—the *Memorabilia of Socrates*, the *Apology of Socrates* and the *Symposium*. In the *Memorabilia* Socrates is represented as holding a series of conversa-

tions in which he teaches his moral doctrines; the *Apology* gives the reasons which induced Socrates to prefer death to life; the *Symposium* describes a drinking party enlivened by conversation in which Socrates is a leader. The discussions are upon the nature of love and death. Besides these, Xenophon wrote several historical works, the chief of which is the *Anabasis*. This contains the history of the expedition of the ten thousand Greeks who marched with the Persian satrap Cyrus to dethrone his brother Artaxerxes (Section 191).

Greek Philosophy

262. Beginnings of Philosophy. — About the year 600 B.C., a general craving for what was expedient and right arose throughout Greece. Religion, according to the conception of the Greeks, was a means of winning the favor of the gods; but it was seen that a surer road to happiness lay in the rightly-ordered life. A few men of ability and wisdom began to speak and write upon the practical problems of life, and because they were themselves bright examples of the truth of their doctrine their authority was recognized.¹

¹The Delphic oracle selected the following as the Seven Wise Men of Greece. To each is assigned the maxim for which he is most famous. (1) Thales, "To be a surety brings ruin"; (2) Pittacus, the Lesbian, who vanquished a skillful and powerful antagonist in single combat by snaring him in a net which he had concealed under his buckler, "Know thine opportunity"; (3) Bias, a wealthy Ionian who devoted his money and his knowledge to the service of his friends, "Too many workers spoil the work"; (4) Solon, the Athenian lawgiver, "Nothing in excess"; (5) Cleobulus, a native of Rhodes, "Moderation is the chief good"; (6) Chilon of Sparta, "Know thyself"; (7) Periander of Corinth, "Forethought in all things." These seven lived in Greece between the years 620 and 550 B.C. Contemporary with them was Aesop, whose fables are still read.

263. Thales.—Thales, regarded as the founder of Greek philosophy, was a contemporary of Solon. He measured the height of the Egyptian pyramids by their shadow, studied the relative size and motions of the heavenly bodies, and was the first to inform the Greeks that the moon received its light from the sun and to tell them the cause of eclipses of the sun. He is said to have predicted an eclipse of the sun which took place 585 B.C. Thales investigated the origin of the material universe and affirmed that everything proceeded from water—that is, that everything originates in water and is finally resolved into water. He failed, however, to discover the origin of water.

264. Anaximander.—According to Anaximander, contemporary and fellow townsman of Thales, the earth stands motionless in the center of the universe and the stars revolve around it. He taught that the primal condition of the universe was chaos or empty space; from chaos proceeded heat and cold; the fusion of these produced fluidity; fluidity, when acted upon by fire, generated air, water and earth. Anaximander did not discover the Power which evolved heat and cold out of chaos.

265. Pythagoras.—This philosopher left behind him no writings and his teaching aimed at keeping certain kinds of knowledge from the common people. He was born on the Island of Samos about 568 B.C. and died at the age of seventy-five. The starting-point of his system was that

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the Ionic¹ philosophers were wrong in assuming the world to be governed by a material principle. His basic principle was an ideal one in the form of Number, that is, Order. He supplemented the Greek religion by demanding purity of life and teaching the immortality of the soul—adding the peculiar theory of the transmigration of the soul. The discovery of two important geometrical propo-



THE BEAUTIFUL THEANO AT THE SCHOOL OF PYTHAGORAS
Modern painting, by J. Coomans.

sitions is attributed to him: That an angle inscribed in a semicircle is a right angle, and that the square on the hypotenuse of a right triangle is equal to the sum of the squares on the other two sides. As a practical result of his teaching, he aimed at elevated character, through which his disciples should exhibit a reflection of the order

¹Thales, Anaximander and others were called Ionic philosophers because their home was Ionia, in Asia Minor.

and harmony of the universe. He established his school at Crotona, on the southeastern coast of Italy.

266. The Eleatic School.¹ — Xenophanes was the founder of this school, which flourished about 540–460 B.C. He asserted the unity of God and identified him with the universe. He upheld the proposition that man creates gods in his own image. Parmenides, a disciple of Xenophanes, maintained that all change and decay and all existing phenomena rested upon a deception of the senses. Zeno,² who was also a native of Elea, attempted to support the Eleatic doctrine of the non-existence of change by a kind of argument called dialectic, which was afterward adopted as one of the main supports of Sophistry. He proved, for example, that the swift-footed Achilles could never overtake a snail which had got the start of him.

267. Anaxagoras.—Greek philosophy had never, before the time of Anaxagoras, been taught at Athens. He established its home in that city, where it flourished a thousand years. He was the friend of Pericles, who saved him from condemnation on the charge of denying the gods. He taught that matter is composed of indivisible atoms of infinite number and that the variety in the nature of different substances is due to a difference in the form and color of the atoms which compose them. At first these

¹ The word *school* is here used to mean the persons who collectively held to the doctrines taught by these philosophers, whose headquarters were at Elea of Velia, a Greek colony in Southern Italy.

² Zeno, the Eleatic philosopher, is not to be confounded with his namesake, who lived more than a century later and founded the Stoic school.

atoms lay mingled without order, but the divine spirit set them into motion and order was thus evolved out of chaos. This movement, continuing, produced higher and higher organic forms.

268. The Sophists.—1. The word *sophist* literally means a wise man, and *sophistry* is, in its best sense, the art of wise reasoning. These terms were, however, brought into contempt by a class of men who, from about the year 450 B.C., used to travel through Greece, teaching for money and “wisely contriving to captivate their hearers by strength of argument and beauty of expression.” One of the most prominent of Sophists was Protagoras. He enunciated the famous proposition that man is the measure of all things, that is, everything is as it appears to the individual, which pointed to the further conclusion that there is no fixed standard of good and evil, of right and wrong.

2. The Sophists maintained that mankind may be fitted for every phase of practical life by theoretical instruction, better than by mere practice. The idea was expressed in its crudest form by the Sophist Hippias of Elis, who played the charlatan at Olympia by proclaiming that the skill he had acquired by the study of principles had enabled him to make with his own hands the clothing, shoes and rings he then had on. Every man, the Sophists declared, might become skillful in his own vocation and become an adept in everything by means of theoretical instruction; this instruction the Sophists could give.

Their fees were high, but what they dispensed was of great value.

269. Socrates.—In direct contradiction to the philosophy of the Sophists was that of Socrates. The Sophists taught that truth of universal application does not exist



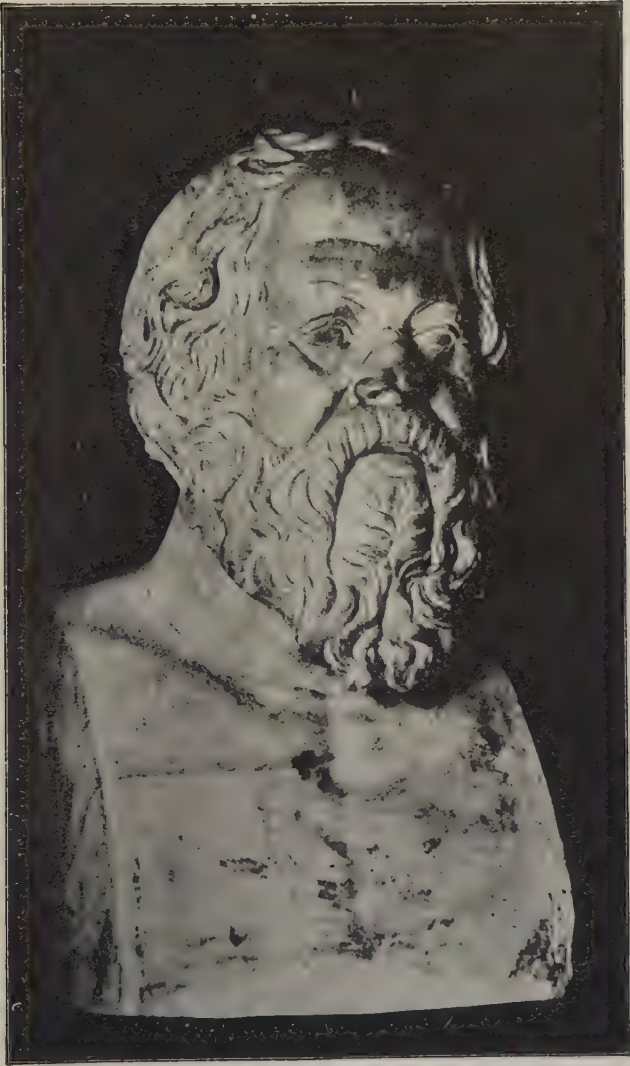
SOCRATES AND ERATO

[From a marble relief on one end of the so-called Sarcophagus of the Muses in the Louvre, Paris.]

and that truth is what any individual thinks of a thing; Socrates maintained that truth is not one thing for A and another thing for B, but that it is absolute—the same yesterday, to-day, forever, and to all men. “Both the Sophists and myself,” said Socrates, “are ignorant; the difference between us is this: they think they are wise,

and it is therefore impossible to teach them anything; I know my ignorance and am therefore in a condition to learn.” Socrates was at last able to drive the Sophists out of the field. He took little interest in politics, but the inferences from his doctrines so plainly condemned the evil practices of those in power that they considered his death necessary to their own security. He was accused of corrupting the Athenian youth by introducing new gods and was condemned to death 399 B.C., at the age of seventy-one.

270. The Cynics.—This name was given to the school founded at Athens about 380 B.C. by Antisthenes, a pupil



SOCRATES

[From an antique bust in the Capitoline Museum, Rome.]

of Socrates. Like the Stoics (Section 274), the Cynics taught that the true end of philosophy is a moral and tranquil life; but unlike the Stoics, they defined virtue to consist in extreme simplicity of living. Their simplicity was carried so far as to include the eating of raw food and the wearing of rags. They affected great plainness of speech, which degenerated into such rudeness and snarling insolence as to give them their distinctive name (*cynos*, dog). Cynicism was ultimately merged into Stoicism. The most famous Cynic was Diogenes, who lived upon the simplest diet, supplied by charity. Being captured by pirates, he was exposed for sale as a slave in Crete. When the salesman asked him what he could do, he said, "I can govern men, so sell me to some one who wants a master." A wealthy citizen of Corinth who heard this reply was struck with its oddity and bought him. He set Diogenes free and made him tutor to his children, as well as director of his household. While Diogenes was residing in Corinth, Alexander is said to have called upon him. "I am Alexander, king of Macedon," said the monarch, by way of introduction. "And I am Diogenes the Cynic," was the no less proud reply. The philosopher was at this time sunning himself in a tub. "How can I be of service to you?" inquired Alexander. "By getting out of my sunlight," replied the Cynic. When Diogenes was discovered peering about in the streets of Athens in broad daylight with a lighted lantern in his hand, he said to an inquiring friend that he was looking for a *man*, an

honest man. Among the most distinguished of the pupils of Socrates were Alcibiades, whose dissolute tastes were too powerful to yield to his master's moral precepts; Xenophon, who paid a grateful tribute to his leader in the *Memorabilia* and other books; and Plato, who developed and expanded the philosophy of his teacher and founded the Academic School of Philosophy.

271. Four Great Schools of Philosophy.—The age immediately following that of Pericles (the fourth century B.C.) witnessed the founding of four great schools of philosophy whose influence extends even to our own time. Plato, Aristotle, Zeno and Epicurus respectively founded the Academic, the Peripatetic, the Stoic and the Epicurean schools.

272. Plato.—1. Plato was the greatest thinker and writer of all Greece. He was born of an aristocratic family of Athens in 428 B.C., and died in 347 B.C. His writings were ostensibly records of discussions conducted by Socrates and he doubtless aimed at describing conversations as Socrates had actually held them, but Plato's Socrates is in many cases, evidently, Plato himself. Socrates never aimed to impart knowledge and this feature of his method is preserved in Plato's dialogues.

2. The main interest in Plato's philosophy centers in his famous doctrine of Ideas. We existed as pure spirits before our advent into this world. In that preëxistence, our souls came into communion with higher intelligences, from whom we acquired the germs of all knowledge. When

we were born upon earth, the ideas which constitute our real world were innate in us. We are not at first conscious of these ideas; they lie latent until they are awakened or brought into our consciousness by our senses. When, according to the common belief, we have acquired an idea or added to our knowledge, it is not something new, but the memory of something we learned in a former state of existence, a memory called into activity by the sights we see, the sounds we hear, and through the medium of other senses. Plato denied the reality of matter, as well as the possibility of forming a science by generalizations from matter. While Plato wrote upon profound questions, his style is so clear, so simple and so charming that his writings form most delightful reading to all who are interested in the problems of life.

3. The place where Plato taught was that garden presented to Athens by the hero Academus as a pleasure ground, and from him named the Academy. It is about three-quarters of a mile from the city. Plato owned a portion of the Academy, and here among its shady groves he taught his disciples, who numbered many high-born and noble young men—among them Aristotle and possibly Demosthenes.

4. Emerson said of Plato:

"Among books, Plato only is entitled to Omar's fanatical compliment to the Koran, when he said, 'Burn the libraries; for their value is in this book.' These sentences contain the culture of nations; these are the corner-stone of schools; these are the fountain-head of literatures. . . . Every brisk young man, who says in succession fine things to each reluctant generation,—Boethius, Rabelais,

Erasmus, Bruno, Locke, Rousseau, Alfieri, Coleridge,—is some reader of Plato, translating into the vernacular, wittily, his good things. . . . No wife, no children had he, but the thinkers of all civilized nations are his posterity, and are tinged with his mind."

5. Plato's high regard for the philosophy of Socrates led him to embody in the character of the latter all that was wise and to make him the vehicle of many profound ideas. A favorite style of discourse with Plato was that of a prose dialogue, in which Socrates takes a leading part. After telling the tale of *The Vision of Er*, Plato says at the conclusion of *The Republic*:

"And thus—says Socrates in conclusion—the tale has been saved and has not perished, and will save us, if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness, and our soul will not be defiled. Wherefore, my counsel is, that we hold fast to the heavenly way, and follow after Justice and Virtue always, considering that the soul is immortal, and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been reciting."

From another dialogue are selected a few extracts in which Socrates, talking with Theodorus, contrasts the lawyer and the philosopher:

"But the lawyer is always in a hurry; there is the water of the clepsydra driving him on, and not allowing him to expatiate at will; and there is his adversary standing over him, enforcing his rights; the affidavit, which in their phraseology is termed the brief, is recited; and from this he must not deviate. He is a servant, and is disputing about a fellow-servant before his master, who is seated, and has the cause in his hands; the trial is never about some indifferent matter, but always concerns himself; and often he has to run for his life. The consequence has been, that he has become keen and shrewd; he has learned how to flatter his master in word and indulge him in deed; but his soul is small and unrighteous. His slavish condition

has deprived him of growth and uprightness and independence; dangers and fears, which were too much for his truth and honesty, came upon him in early years, when the tenderness of youth was unequal to them, and he has been driven into crooked ways; from the first he has practiced deception and retaliation, and has become stunted and warped. And so he has passed out of youth into manhood, having no soundness in him; and is now, as he thinks, a master in wisdom. . . .

"I will illustrate my meaning, Theodorus, by the jest which the clever, witty Thracian handmaid made about Thales, when he fell into a well as he was looking up at the stars. She said, that he was so eager to know what was going on in heaven, that he could not see what was before his feet. This is a jest which is equally applicable to all philosophers. For the philosopher is wholly unacquainted with his next-door neighbor; he is ignorant, not only of what he is doing, but whether he is or is not a human creature; he is searching into the essence of man, and is unwearied in discovering what belongs to such a nature to do or suffer different from any other. . . .

"And thus, on every occasion, private as well as public, as I said at first, when he appears in a law-court, or in any place in which he has to speak of things which are at his feet, and before his eyes, he is the jest, not only of Thracian handmaids, but of the general herd, tumbling into wells and every sort of disaster through his inexperience. He looks such an awkward creature, and conveys the impression that he is stupid. When he is reviled, he has nothing personal to say in answer to the civilities of his adversaries, for he knows no scandals of any one, and they do not interest him; and therefore he is laughed at for his sheepishness; and when others are being praised and glorified, he cannot help laughing very sincerely in the simplicity of his heart; and this again makes him look like a fool. . . .

"Such are the two characters, Theodorus : the one of the philosopher or gentleman, who may be excused for appearing simple and useless when he has to perform some menial office, such as packing up a bag, or flavoring a sauce or fawning speech; the other, of the man who is able to do every kind of service smartly and neatly, but knows not how to wear his cloak like a gentleman; still less does he acquire the music of speech or hymn the true life which is lived by immortals or men blessed of heaven."

273. Aristotle.—1. In Stagira, a small town within the limits of Macedonia, was born in the year 384 B.C., Aris-

totle, one of the most renowned philosophers of antiquity. From the place of his birth, he is often spoken of as the Stagirite. Although a pupil of Plato, he finally arrived at quite different views. "Love of truth," said Aristotle, "must outweigh love for the master." At the age of thirty-nine he was summoned by Philip of Macedon to be tutor to the future Alexander the Great, who was then eleven years old. After a few years spent at Pella, Philip's capital, he returned to Athens, where he had before resided. • Here he opened a school of philosophy and rhetoric, delivering his lectures in the Lyceum.¹ He delivered his lectures while walking to and fro, and this circumstance gave to his school the name Peripatetic. Like many other enlightened men, he was accused of impiety by his enemies. This led him to withdraw to the city of Chalcis, where he died in 322 B. C.

2. Aristotle gave two classes of lectures—the more abstruse discussions in the morning for an inner circle of advanced pupils and more popular discourses in the evening for those who needed elementary instruction. His genius had a wide range. His masterly treatises on logic, natural science, psychology and metaphysics, ethics, politics and rhetoric are still authorities. He may be regarded as the founder of both the inductive and the deductive methods of reasoning. Knowledge comes to us primarily by observation; by observing many particulars we arrive inductively at general truths. Again,

¹The Lyceum was a sacred enclosure dedicated to Lyceus or Apollo.

starting with a general truth, we apply it by inference or deduction to particulars by means of the syllogism.

3. Aristotle taught that happiness is the highest good, and that this is found in a virtuous activity of the soul. His influence on modern thought cannot be overestimated. The early Christian writers likened Aristotle and Plato to Christ and Moses. His works, translated into Arabic, became the foundation of Saracenic culture. During the Middle Ages, his writings, through his followers, the Schoolmen, constituted one of the most powerful factors in saving Europe from downright barbarism.

4. It was Goethe, nearing the end of his life, who said of Aristotle: "If I had youthful faculties at my command I should devote myself to Greek. . . . Nature and Aristotle should be my whole study. It is beyond all conception what that man espied, saw, beheld, remarked, observed." The influence of Aristotle on the thought of the world has exceeded, perhaps, that of any other man. Besides inaugurating an era of learning in Greece, it was through him that that learning was subsequently transferred to Rome, and when his long-lost writings were found by scholars in the Middle Ages they became the source of Christian philosophy and absolutely controlled the ideas of several centuries.

The ideas of Aristotle on government and what constitutes a state read like the words of a modern philosopher, as may be seen from the following brief quotations:

"A state, then, may be defined to be a society of people joining together with their families and children to live happily, enjoying a life of thorough independence. . . .

"In every state the people are divided into three kinds: the very rich, the very poor, and, thirdly, those who are between them. Since, then, it is universally acknowledged that the middle state is to be preferred; for that state is most likely to submit to reason. For those who are very handsome, or very strong, or very noble, or, on the other hand, those who are very poor, or very weak, or very mean, are with difficulty induced to obey reason. And this because the one class is supercilious, and 'sin as it were with a cart-rope,' the other rascally and mean; and the crimes of each arise respectively from insolence and villainy. . . .

"It is evident that the most perfect political community is that which is administered by the middle classes, and that those states are best carried on in which these are the majority and outweigh both the other classes; and if that cannot be, at least when they overbalance each separate. For, being thrown into the balance, it will prevent either excess from predominating. Wherefore it is the greatest happiness to possess a moderate and competent fortune; since, where some possess too much, and others nothing at all, the government must be either an extreme democracy or else a pure oligarchy, or, from the excesses of both, a tyranny; for this springs from a headstrong democracy or oligarchy, but far more seldom when the members of the community are nearly on an equality with each other. . . .

"It is clear that the state where the middle ranks predominate is the best, for it alone is free from seditious movements. Where such a state is large, there are fewer seditions and insurrections to disturb the peace; and for this reason extensive states are more peaceful internally, as the middle ranks are numerous. In small states it is easy to pass to the two extremes, so as to have scarcely any middle ranks remaining; but all are either very poor or very rich. . . .

"The supreme power must necessarily be in the hands of one person, or of a few, or of the many. When the one, the few, or the many direct their whole efforts for the common good, such states must be well governed; but when the advantage of the one, the few, or the many is alone regarded, a change for the worse must be expected. . . .

"There are three qualifications which ought to be possessed by a man who aspires to fill the high offices of state; first, he must be

well disposed, and prepared to support the established constitution of his country; next, he ought to have a special aptitude for the office which he fills; and, thirdly, he should have the kind of virtue and love of justice which suits the particular state in which he lives. . . .

"In states that are well blended particular care ought, above all things, to be taken, that nothing be done contrary to law; and this should be chiefly looked to in matters of small moment: for small violations of law advance by stealthy steps, in the same way as, in a domestic establishment, trifling expenses, if often repeated, consume a man's whole estate.

"For there is no free state where the laws do not rule supreme; for the law ought to be above all. . . .

"Democracies are chiefly subject to revolutions from the dishonest conduct of demagogues. For partly by lodging informations against men of property, and partly by rousing the common people against them, they induce them to unite; for a common fear will make the greatest enemies to join together.

"When a democracy is controlled by fixed laws, a demagogue has no power, but the best citizens fill the offices of state: when the laws are not supreme, there demagogues are found. For the people act like a king, being one body; for the many are supreme, not as individuals, but as a whole.

"The worst form of democracy is where every citizen has a share in the administration: few states can endure such a form, nor can it exist for any length of time unless it is well supported by laws and purity of manners. . . .

"The only state is that where every one possesses an equality in the eye of the law, according to his merit, and enjoys his own unmolested."

274. Zeno.—1. The Stoic School of Philosophy was founded by Zeno of Citium in Cyprus, who lived from about 340 to 265 B.C. He studied the Cynic philosophy, and his own system was that of Antisthenes modified, and reduced to a scientific basis. He opened his school in the *Stoa Poikile*¹, which was located in the market-place of

¹*Stoa*, colonnade; *poikile*, painted. It was decorated by Polygnotus (Section 241) with pictures representing the destruction of Troy and the Battle of Marathon.

Athens. This location, the *stoa*, gave its name to the philosophy taught there.

2. The Stoic doctrine stamps itself as an essentially practical one by laying the most stress on a proper mode of life; but this must proceed from conviction. Great stress is laid upon duty, but duty does not consist in external actions; the main point is the intention.

275. Epicurus.—The problem of practical philosophy was approached from another side by the Athenian Epicurus, who was born in Samos in the year 341 B.C. He taught first in Mytilene and Lampsacus, and then in Athens, in a garden which he purchased for the purpose and bequeathed to his followers. The Epicurean School taught that the chief end of man is happiness. Not every kind of pleasure, however, must be sought after, for there are many pleasures which bring sorrow in their train and are therefore to be avoided. Hence man must discriminate in the choice of his pleasure. Happiness consists in absence of pain and consequently in calmness of mind.

276. The Skeptics.—The Skeptics emphasized the uncertainty of all assertions. A suspension of judgment produces tranquillity of mind; hence their rule was to abstain as much as possible from every affirmation. The School of Skeptics was founded by Pyrrho of Elis, about 330 B.C.

277. Neoplatonism.¹—This was a pantheistic,² eclectic³

¹From the Greek, *neo*, new, and *Plato*.

²Pantheism teaches that the universe taken as a whole is God.

³An eclectic system is one made up from various sources.

school of philosophy which arose in the third century B.C. It was compounded of the Academic, Peripatetic and Stoic systems, together with Oriental speculations. In the fourth century of the Christian era it opposed Christianity and adopted for this purpose every conceivable form of superstition. It was the last product of Greek philosophy.¹

SUGGESTIVE QUESTIONS

Section 263. Did Thales succeed in discovering the origin of things?

Section 264. Where else is it taught that the primal condition of things was chaos?

Section 265. In what respect does the twentieth century idea differ from that of Pythagoras in regard to education? What modern people teach the transmigration of the soul?

Section 268. What was the purpose of the Sophists in teaching their peculiar views?

Section 269. Which do you think was right on the questions stated at the beginning of this section—Socrates or the Sophists? Why do you think so?

Section 272, 3. Read what is said about Plato's doctrine of innate ideas, and then state the doctrine in your own language.

¹In the sketch of Greek philosophy here given many famous names have been omitted. Mention should be made, however, of Archimedes, a mathematician and inventor, born at Syracuse, Sicily, 287 B.C. He invented the endless screw for launching ships, the Archimedean screw for raising water, and the catapult. He set fire to Roman ships with powerful burning glasses and discovered the principle of specific gravity.

Associated with the name of Archimedes is that of his contemporary, the Alexandrian mathematician, Euclid. Among his pupils was the king, Ptolemy Lagus, who asked his teacher if there was not an easy way of learning mathematics. "Geometry is a royal science," replied Euclid, "but there is no royal road to it." Many principles of geometry had, before his time, been discovered by Thales, Pythagoras and others, but Euclid was the first to give a systematic form to the science.

Galen, a celebrated Greek physician, also deserves mention, although his practice was principally in Rome. He was born 131 A. D., at Pergamus. He became physician to the emperor Marcus Aurelius and attained great celebrity, but was compelled to leave Rome by the jealousy of his rivals.

Does this doctrine commend itself to you as reasonable? Is there anything in your own experience that seems to support that doctrine?

Section 273, 2. In what respect did Aristotle's idea of education differ from that of Pythagoras? What is a syllogism?

Section 275. What is your opinion of the Epicurean philosophy?

REFERENCES

1. The religious belief and character of Socrates are given in a quotation from Plato on *The Defense and Death of Socrates*, Sheldon's *General History*, pp. 107-110.

2. Pericles, though better known at the present day as a statesman and general, was a powerful orator as well. See Evelyn Abbott's *Pericles* (Heroes of the Nations).

3. Professor W. W. Goodwin's *Socrates* contains a translation of the *Apology*, *Crito* and parts of the *Phaedo* of Plato, besides the *Defense of Socrates at His Trial*, his *Conversation in Prison*, *Thoughts on the Future Life* and an account of his death.

4. *Plato's Best Thoughts*, as compiled by C. H. A. Bulkley from Professor Jowett's translation of the *Dialogues of Plato*, will be found exceedingly helpful in the study of Greek philosophy.

5. Harper's literal translation of Demosthenes's *Orations* is published in two volumes, which are sold separately (See Bibliography). The *Philippics* are in the first volume, while the *Oration on the Crown* is in the second.

6. T. B. Macaulay's *Essay on the Athenian Orators* will be helpful reading in this connection.

CHAPTER XV

GREEK INSTITUTIONS: THE GREEK CITY

SUGGESTIONS FOR STUDY.—The student will find it interesting to compare the institutions of Greece with those of the nations of antiquity.

In connection with your study of the Greek city, it will be found interesting to refer to *Greek Art*, Sections 226–238, and try to picture to yourself the marvelous beauty of Athens in the Age of Pericles.

Games and Festivals

278. Religious Character.—To the worshiper of Zeus, religion consisted in oblations made to the gods for the purpose of winning their favor or appeasing their wrath. “The ancient religions made no ethical demand on the worshiper. The character attributed to the gods could not be helpful to any man. The pagan priest never looked upon himself as a teacher of morals, or conceived of any reformatory mission for his religion. The Greek or Roman in need of ethical aid and comfort sought the philosopher and not the priest.” The Olympic, Pythian, Nemean and Isthmian Games were in reality great religious festivals, for the gods gave them their special sanction, name and presence; were highly pleased with these exercises instituted in their honor and took an active interest in the contests, giving aid to their favorites among the competitors.

279. The Olympic Games.—1. Olympia, the place where these games were held, was a small plain of Elis, in the Peloponnesus, about eight miles from the sea. In the center of this plain was a magnificent temple of Zeus, in whose honor the games were celebrated. This temple contained the statue of Zeus, wrought in gold and ivory by Phidias (Section 235, 3). The Stadium, where the races were held, was an enclosure over six hundred feet long. The festival opened with sacrifices to Zeus and these were followed by contests continuing for five days. The games were open to all male adult Hellenes of untarnished reputation. People came from all parts of Greece and the colonies to see the games or compete in them. Peace was proclaimed throughout the country for the time during which the great national festivals were held and persons going to the festivities might even pass through an enemy's country without molestation. The competitive exercises at Olympia consisted of running, leaping, boxing and chariot-racing. The prize was a wreath made from the leaves of the sacred wild olive said to have been planted by Heracles (Hercules). After about 540 B.C., the victors were also given the right to erect statues of themselves at Olympia. The victors were received at their homes with distinguished honors. After the middle of the fifth century B.C., authors, poets, orators and artists availed themselves of the vast assemblage at Olympia to advertise their works by reciting or exhibiting them.



THE WRESTLERS

A marble group of the Greco-Roman period; Uffizi Gallery, Florence.

2. The date of the first celebration of the Olympic Games is unknown. The festival was held once in every four years, in midsummer, and the period from one celebration to another is called an Olympiad. From 776 to 772 B.C. is the first Olympiad. A regular and continuous list of the victors was kept from 776 B.C. With this date, Greek chronology begins. The last Olympiad was the two hundred eighty-third, which ended in 394 A.D., when the Games were abolished by Theodosius the Great. The Olympic Games were the only great national ones in which there was no regular intellectual competition and they were the only ones in which the Spartans took part.¹

280. The Isthmian Games.—The Athenians were specially interested in the Isthmian Games, which are said to have been established by Theseus (Sections 114, 2; 163, 3) in honor of Poseidon. They were held in a pine grove on the Isthmus of Corinth. The Athenians were privileged to occupy the most prominent seats at these Games, but the management was in the hands of the Corinthians. The contests were in gymnastics, horse-racing, music and poetry. They differed further from the Olympic Games by admitting contestants in poetry from either sex. A

¹ At an international congress held in Paris in 1894 it was decided to revive the Olympic Games of ancient Greece, by holding athletic tournaments once every four years, in different cities. The first celebration occurred at Athens in 1896. The Stadium at Athens (Section 304) was restored in marble for the occasion. Competing athletes were present from Greece, Germany, England, the United States, France, Italy, Sweden, Austria, Denmark and Australia. Americans bore away prizes for throwing the discus, for putting the weight and in the foot-races. A young Greek was first in a race from Marathon to Athens. In 1900, the Olympian games were held at Paris; in 1904, at St. Louis, where it was decided to meet in 1908 at Rome.

wreath of dry parsley was the prize. These Games were held in the spring of the second and fourth years of each Olympiad.

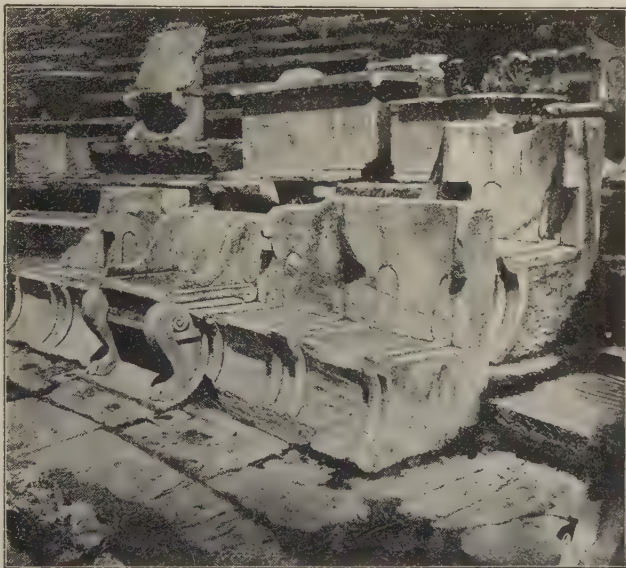
281. The Pythian Games.—Next to the Olympic Games these were the most important of the four Greek national festivals. They were held in August, in the third year of each Olympiad, on a plain near Delphi. There were athletic contests, but the principal exercises were musical. Of these, the most important was a composition for the flute, representing the victory of Apollo over the Python. The victor received a wreath from the sacred bay tree in the Vale of Tempe.¹ These Games were discontinued, as were the Olympic Games, about 394 A.D.

282. The Nemean Games.—The Nemean Games were held every two years in honor of Zeus, in the valley of Nemea, Argolis. The contests were similar to those of the Pythian Games and the prize was a garland of parsley or wild celery.

283. The Dionysia.—Festivals in honor of Dionysus, the god of wine, existed in Athens from time immemorial. One of the most important was the rural Dionysia held in the late autumn, at the first tasting of the new wine. Sacrifices of goats, festal processions and dances entertained the country folk, the dance on slippery wine-skins creating great merriment. The festival of the Great

¹ Tempe is a beautiful valley in Thessaly often praised by the poets for its romantic scenery. It lies between mounts Olympus and Ossa, and is about five miles in length. It is celebrated in Greek mythology as being a favorite haunt of Apollo. It is the only pass through which Thessaly can be invaded from the north.

Dionysia was held for six days in the spring. Dithyrambs (Section 256) relating the exploits of the god were sung in his honor. An actor related the incidents, while a chorus added its remarks. Interest was added by a prize competition between the choruses, who performed



SEATS OF THE JUDGES IN THE THEATER OF DIONYSUS, ATHENS

[From a special photograph.]

different pieces specially composed for them. The prize was a tripod, which the victor did not keep, but set up as a dedicatory offering in a public place as a permanent record of the event. Three days were given up to the performance of the latest tragedies and comedies in the great Theater of Dionysus. This feature of the festival

had an incalculable influence on the development of the Greek drama.

284. The Panathenaea.—The founding of this festival is credited to Pisistratus (Section 141). It was celebrated at Athens in honor of Athena, the patron deity of Athens.



PART OF THE PANATHENAIC PROCESSION
From the frieze of the Parthenon. [From a special photograph.]

A lesser Panathenaea was held every year, but the Great Panathenaea was celebrated for six days early in August in the third year of each Olympiad. There were chariot and horse-races, athletic contests, recitations of Homeric poems, musical contests, dances, torch-races and trireme-

races. The chief function was a procession on the birthday of Athena. A prominent feature of this procession was a ship drawn on wheels, whose sail was magnificently embroidered to represent the battle of the gods and the giants. Other features of the procession were priests with animals for sacrifice, adorned with garlands; the victors in the contests; young men on horseback and in armor; matrons and maidens with baskets containing sacrificial instruments; warriors in glorious array, with spears and shields; old men in holiday attire carrying olive branches; embassies from other states; detachments of cavalry; and finally, citizens and aliens in general. This procession passed through gaily decorated streets to the Acropolis, where, amid choruses and burning sacrifices, the gifts were deposited in the Erechtheum.¹ The frieze of the Parthenon (Section 231, 2) contains a reproduction in bas-relief of this procession.

285. The Eleusinia.—1. This festival took its title from the city of Eleusis, about twelve miles northwest of Athens. It is said to have originated in the following manner: Demeter, goddess of the grain harvest, permitted her young daughter, Persephone, to gather wild flowers in the fields. Hades, with the consent of Zeus, abducted her. While the distracted mother was searching for her

¹ The Erechtheum was a temple consecrated to the tutelary deities of Athens, Athena, Erechtheus and Poseidon. In a court of the temple was the sacred olive tree of Athena (Section 216, 2). One hall of the Erechtheum was supported by female figures called *caryatides*, in token of the abject slavery to which the women of Caryae, Laconia, were reduced for aiding the Persians at the invasion of Greece. (Compare Section 230, pages 327, 330.)

child, Helios, the Sun-god, informed her of Persephone's fate and of the part Zeus took in it, whereupon Demeter, changing her form to that of an old woman, began to wander about disconsolately through the earth. Coming at last to Eleusis, she sat down to rest by a well, where



INNER PROPYLAEA AT ELEUSIS
A restoration.

she was discovered by the daughters of the king of Eleusis. They took her to their home, where their mother gave Demeter her youngest child to nurse. She was subjected to the jests and insults of the other servants, until one day she revealed herself as a goddess and demanded that the Eleusinians should erect a temple for her. This

they did, and Demeter dwelt there for a year, during which time she prevented the crops from growing. Upon this, Zeus, seeing the human race about to perish, ordered Hermes to summon Persephone from Hades to her mother's arms. On Persephone's return, the corn again grew in abundance and Demeter returned to Olympus to dwell with the gods. She then prescribed to the king of Eleusis the ceremonies and rites to be performed at the temple in her honor. The famous Eleusinian Mysteries were thus established by the great goddess Demeter herself.

2. "The feast of the Great Eleusinia—for there were also Lesser Eleusinia—lasted twelve days, and occurred in August or September, when the harvests had been garnered. It was a popular festival, to which strangers flocked from all quarters and sought the hospitality of the Athenians. When it was proclaimed, there was a general religious peace. The candidates for initiation into the Mysteries prepared themselves by fasting, atonement, offerings and purification with sea-water, on the strand. The first days were occupied with sacrifices to Demeter, Dionysus and other gods, then with sacrificial banquets and processions, all having a character of solemn preparation. On the sixth day was the great procession, in which the ancient statue of Dionysus, wreathed with garlands and a torch in its hand, was brought from Athens to Eleusis.

3. "A countless multitude of people, initiated and

uninitiated, all wearing garlands, took part in this procession, and mummeries of all sorts, jesting and antics, laughter and clamor, dancing and music, accompanied it. Starting towards evening from the Eleusinium in Athens, the march proceeded for four hours along the 'Sacred Road,' and reached Eleusis after dark. Here the throng entered the court of a large building, erected in the time of Pericles for the celebration of the Mysteries, and consisting of a columned hall surrounded with a wall. The representations then began. The gloom of the night, the flickering and uncertain light of the torches, increased the feeling of awe which the whole ceremony, following after the excitement of the march, was well fitted to produce. These representations were continued for several nights. The recovered Persephone had been welcomed with joy; so joy, hilarity and banquets now succeeded to the fasts, the offerings and the solemn nocturnal rites."¹

Social Customs

286. Dress.—**I.** The chief characteristic of ancient Greek costume is that it was simply a covering—not a dress in the modern sense. Two garments composed the ordinary dress of men and also of women, and the pattern was about the same for both sexes. This dress consisted of an under garment, the *chiton*, and an upper garment, the *himation*. Women used more material in their dress, so as to permit greater length and more ample folds.

¹*Greece and Rome, Their Life and Art*, Jacob von Falke.

2. The chiton worn by men was an oblong piece of linen or woollen cloth from three to five feet in width and twice as long. This, folded in the middle, was put on from the left side, one half covering the front, and the other half the back of the body. Sometimes the chiton had short sleeves. It was fastened over both shoulders, an opening being made in the left side for the arm and the right side remaining open. It might be fastened over the shoulders with a brooch or by sewing. The right side was sometimes slipped off the shoulder, leaving the arm free. It was worn in this manner by slaves and workmen. A girdle about the waist gathered the chiton



SPARTAN WEARING A
CHITON

into folds, which usually descended to the knee, but was sometimes worn longer by the Athenians. The himation worn by men was, like the chiton, an oblong piece of cloth, worn as a cloak or shawl. One end was drawn from behind over the left shoulder and the remainder was drawn diagonally across the back from left to right, under the right arm or sometimes over it, across the body in front from right to left, and the free end thrown over the left shoulder, hanging down the back. The entire body might thus be enveloped in the himation from the chin

to the instep. Out-of-doors, a mantle called the *chlamys* was often worn.

3. In the house the Greek woman wore the chiton only, but she never appeared away from the house without the himation, which, if she was dignified and modest, was



GREEK WOMAN
WEARING THE
DOUBLE CHITON

[From a statue at Naples.]

drawn about the entire form, covering even the face, so that the eyes and nose only could be seen. The chiton commonly worn by the women was similar to that of the men, but another kind, called the double chiton, was also much used.

4. Notwithstanding the simplicity of the Greek costume, the taste of the wearers gave it many varieties of graceful arrangement—every line and fold being carefully studied. The sculptor and the painter found little to change in making Greek drapery the ideal of artistic taste for all time. Not only in the form, but in the color of the Greek dress, the artist found material for use. White was the standard in the matter of color, but in practice great varieties of color were employed. The himation was often blue, violet, yellow, red, purple or rose-color, and a border of a different color or of gold was not unusual. The *chlamys* of the poor was usually the natural color of the wool, while that of the rich was usually black. By the nobles

scarlet was worn and the highest military officers wore purple.

5. The forms of foot-wear varied from the simple sole or sandal to the horse-man's boots reaching to the middle of the thigh. At home, no shoes were needed and the poorer classes went unshod in all places, even in the winter months. The usual foot-wear was sandals, but slippers and half-boots were not uncommon. A plain or brightly-colored lacing, reaching to the calf, fastened the sandal to the foot.

6. Both men and women usually went bare-headed, both in and out of doors.

The Greek lady possessed not only the art, but also the arts of the toilet. She well understood how to defend her beauty from the attacks of advancing age. An elegant Greek lady



GREEK WEARING A
CHLAMYS
[From the statue of
Phocion.]



GREEK STYLES OF HAIR-DRESSING

needed for the completion of her toilet no less than fifty different articles, all of which a garrulous writer has enumerated. In the list we find mirrors, jars and

phials, unguents and oils, combs and brushes, pencils and colors.

7. The Greek spent so much of his time in war that more than a passing allusion to his armor is necessary.



A GREEK SOLDIER
[From an ancient relief.]

During the Homeric Age, the armor and weapons were of bronze, the latter consisting of lance, spear and javelin. The bow is sometimes mentioned, though evidently it was not in frequent use. During later epochs, the principal weapon was a heavy spear, more than twenty feet in length. This was made necessary because of the formation of the soldiers in solid ranks. A short, strong sword and a battle-axe or club were also carried. When in full armor the soldier wore a helmet of leather or metal, which in some cases was so made that it could be drawn down over the face and extended to protect the neck, and a coat of mail of metal plates or of

leather covered with metal scales. The legs, from knee to ankle, were protected by greaves, and a large shield, sometimes long enough to cover the body from head to

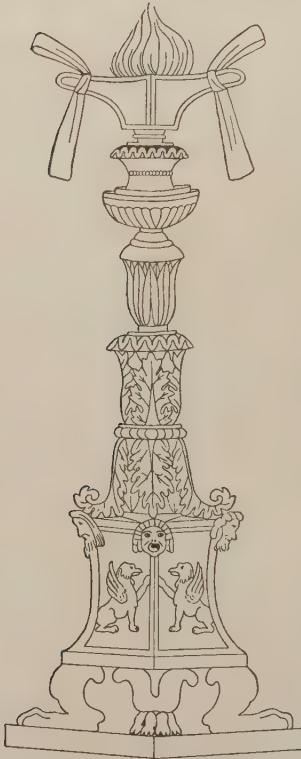
foot, was carried on the left arm. The light-armed soldiers had smaller shields and their bodies were not covered by heavy mail.

287. Status of Women.—The married woman shared with her husband the domestic patriarchal sovereignty. She was queen of everything within doors. All the slaves were under her control. To every one she distributed his task, and when there were no children who required her care she often sat at the loom in the recesses of the *thalamos* or women's rooms, encircled by her maids, laughing, chatting or singing with them. The wife dined with her husband if he were alone, but if he had male friends with him, it was thought indecorous for the wife to appear. (Compare Section 212, 4.)

288. Dowry.—At the time of betrothal, the dowry of the bride was settled. In case of divorce or the death of her husband, this property, for which the bridegroom gave security on landed estate, reverted to her. This was important, because the wife could never inherit her husband's property.

289. Meals.—The Greek partook of three meals a day. The breakfast was eaten immediately after rising and generally consisted of bread dipped in wine. The mid-day luncheon was usually quite simple. The principal meal was the six-o'clock dinner. Among the viands served were barley-cakes, mallows, lettuce, cabbage, beans, pork and other flesh, and wine. No knives, forks or napkins were used, but soup was eaten with a spoon.

At the end of the meal the fingers were wiped on pieces of bread. When a family dined together, the husband

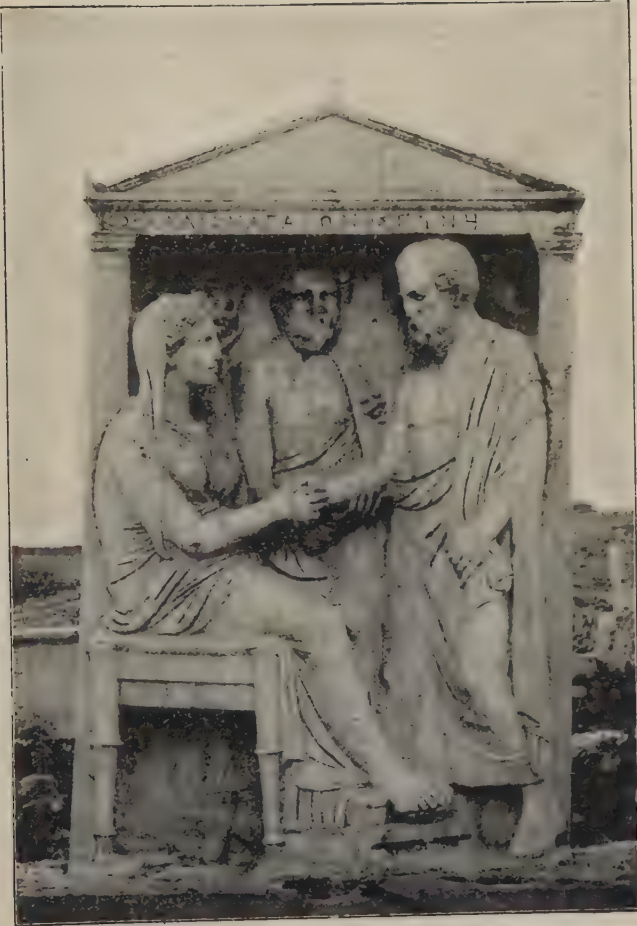


GREEK CANDELABRUM
[After a drawing by Thomas Hope.]

reclined on a couch placed at right angles to the table, supporting himself on his left arm, while his wife and children sat on chairs or benches near him. A dinner given by a wealthy Athenian generally consisted of two courses, with wine between them. The first course comprised fish, meat and vegetables; sweetmeats, fruit and confections formed the second course.

290. The Symposium.—The Symposium was originally a drinking party, the wine being mixed with water. The festivities were enlivened with singing, dancing and conversation. Philosophical topics were often introduced; indeed, the term *symposium* came to be applied by the Greeks to a philosophical dialogue.

291. Burial of the Dead.—As a soul could not enter the Elysian Fields until the body had been buried or burned, the Greeks attached great importance to funeral



SEPULCHRAL MONUMENT AT ATHENS

rites. At the moment of death, an *obolus*¹ was placed in the mouth of the deceased to pay the fee of Charon, and a honey-cake, intended as a sop for Cerberus, was placed by his side. In accordance with the law, the funeral took place the day following death, the friends of the deceased wearing black or dark garments. If the body was laid in a grave, a coffin was used; but cremation of the remains was common, the ashes being collected and placed in an urn, which was buried. Immediately after the funeral, a feast was usually given at the house of the nearest relative. Orations were pronounced at the funerals of those who had fallen in battle.

Slavery

292. Origin.—1. In very remote ages mankind, according to tradition, dispensed with the labors of domestic slaves, their place being supplied by the women of the family. But as soon as men began to give quarter in war and thus obtained prisoners, the idea of employing them and making their maintenance depend on their labor, naturally suggested itself. At the outset, therefore, slavery sprang from feelings of humanity.

2. But the supply produced by war seldom equaled the demand. In consequence, there sprang up a race of kidnapers or merchant pirates, who roamed about the shores of the Mediterranean, picking up solitary and unprotected individuals, whom they sold in the slave-marts of Grecian cities.

¹ The *obolus* was a small silver coin worth about three cents.

293. Condition of Slaves.—1. In Attica, the institution of slavery, though attended by innumerable evils, took mild form. The Athenians enacted a law by which slaves could indict their masters for assault and battery. There were many cases of men suffering death for crimes against bondsmen. Another privilege enjoyed by the slave class in Attica was that of purchasing their freedom. The law allowed a slave to work over-time, and by this means he might, by careful management, accumulate a fund or a credit sufficient to buy his time of his master.

2. Slaves in Athens were liable to personal chastisement, which was sometimes inflicted by owners with great severity. Slaves were encouraged to marry and to cultivate family ties, which it was believed would attach them to their masters. All family ties, however, were frequently broken by the auctions which were held periodically at the time of the new moon.

Commerce and Industry

294. Encouragement of Industry.—In Sparta, work was a mark of degradation; the citizens were subjected to severe physical exercises to train them for military life and all manual labor was performed by slaves. In Athens, according to the laws of Solon, the citizen who refused to work for his support was, if he had no means, punished for idleness. Draco punished vagabondage with death. But it was not by severity alone that industry was promoted in Athens. Superior excellence

in any trade or profession entitled a man to very high honors, to support at the public expense and to a high seat at all spectacles and popular assemblies. A further incitement to industry and to the teaching of trades to children was the law which freed any one who had not been instructed in some trade, from the necessity of supporting his parents, to which otherwise all were strictly bound. But as time went on, the natural aversion of the Greeks to trade and manual labor asserted itself throughout the country. Even in the democratic Athenian State, at the time of Pericles, menial tasks were mainly performed by slaves, and trade and commerce were carried on by aliens, while the native Athenians devoted themselves to art, literature and the learned professions.

295. Milling.—For the making of flour or meal, wheat, barley, rye, rice and other grains were used. The wealthy owned their own mills but public mills of simple construction were common in Athens. They consisted of an upper and a nether millstone, the lower one, surrounded by a rim, being stationary, while the upper one was turned by hand or by oxen or asses. Bread was sometimes made from the flour of the whole grain, but sieves were often used to separate the fine flour from the bran.

296. The Agora.—1. Making due allowances for difference of dimensions and greater or less magnificence, a description of the *agora* or market-place of Athens will apply to that of nearly every Grecian city. It consisted

of a large open space near the center of the city, surrounded on all sides by ranges of shops, temples, porticoes and other public buildings. It was traversed in various directions by avenues of trees, which constituted shady walks. In the middle stood altars to the Olympian gods, arranged in a circle, and near them were the statues of Harmodius and Aristogiton, the tyrannicides.¹ By far the greater part of the space, however, was covered by rows of sheds, booths and tents, furnished with seats, where every article of use or luxury known to the ancient world was exhibited. Here were to be found articles of wearing apparel, jewelry, wine, fruit, vegetables, live stock, fish, flour, oil, glass, bronze and ivory vases, bread, cakes, sweetmeats, flowers, etc.



GREEK VASE
From an Italian tomb.

2. Sheltered from the warm rays of the sun, beneath some magnificent marble colonnade in the *agora*, sat bevvies of female flute-players or dancing-girls, singing a war-song from time to time, whilst waiting

¹ These two Athenian citizens, who slew Hipparchus (Section 142), thus taking the first step toward the expulsion of the Pisistratidae, received very high honors. Statues were erected to them in the *agora* at the public expense, and when an orator wished to suggest the idea of the highest merit and of the noblest service to liberty he mentioned the names of Harmodius and Aristogiton.

to be hired for a party. Near by were jugglers and cooks waiting to be hired by the givers of entertainments. Throngs of buyers, loiterers and revelers moved here and



GREEK DANCING GIRL
[After a drawing by Thomas Hope.]

there, intent upon business, pleasure or the discussion of politics. Here came the philosophers and their pupils—Socrates, Alcibiades, Critias and Plato, engaging in those animated dialogues which echo still in the ears of posterity; and in another quarter the Sophists by their florid discourses drew around them crowds of citizens. Market-masters paraded the *agora* all day to preserve order and to chastise publicly dealers detected in cheating.

297. Various Industries.—Perfumers, barbers, goldsmiths and lapidaries plied their trades in the *agora*; smiths wrought in brass, copper, bronze, iron and steel; the cutters of Delphi made knives, daggers, scissors, needles, pins and other articles of great excellence;

armorers supplied the warriors with rapiers, cimeters, sabers, javelins, spears, bows and arrows, slings, battle-axes, shields and the helmets, cuirasses and greaves which composed the body-armor.

298. Commerce.—The islands were foremost in commercial enterprises, Aegina and Euboea taking the lead. The greatest stimulus to Greek commerce was the founding of Hellenic colonies in Asia Minor. One of the first necessities arising from commercial activity was the adoption of



GOLD BOTTLE

About ten inches high, dating from the third century A.D.; Vienna Museum.

a gold and silver coinage. The Ionians took the lead in maritime trade, and their success led the Dorians to overcome their traditional antipathy to business. Athens, Rhodes and Delos became successively the centers of foreign commerce. The trade of Greece extended to the Black Sea, Asia Minor, Phoenicia, Egypt, Italy and Sicily. The exports were wine, oil, pottery and metal wares; the imports, wheat, lumber, slaves and various raw materials for manufacture.

SUGGESTIVE QUESTIONS

From what source is our information gained concerning society in the Heroic Age? In what respects chiefly, did the customs of the classical Greeks differ from those of Homeric times?

What, more than anything else, bound together the states of Greece?

Sections 278-284. What influence did the Grecian Games have on the social, religious and literary life of Hellas?

Section 293. How do you account for the fact that the Athenians, though so democratic, never abolished slavery?

REFERENCES

1. Read Gardner's *New Chapters in Greek History*, ch. ix, "Olympia and the Festivals," and ch. xiii, "Eleusis and the Mysteries."

2. On social customs, consult Blümner's *Home Life of the Ancient Greeks*; also Mahaffy's *Social Life in Greece and Old Greek Life*.

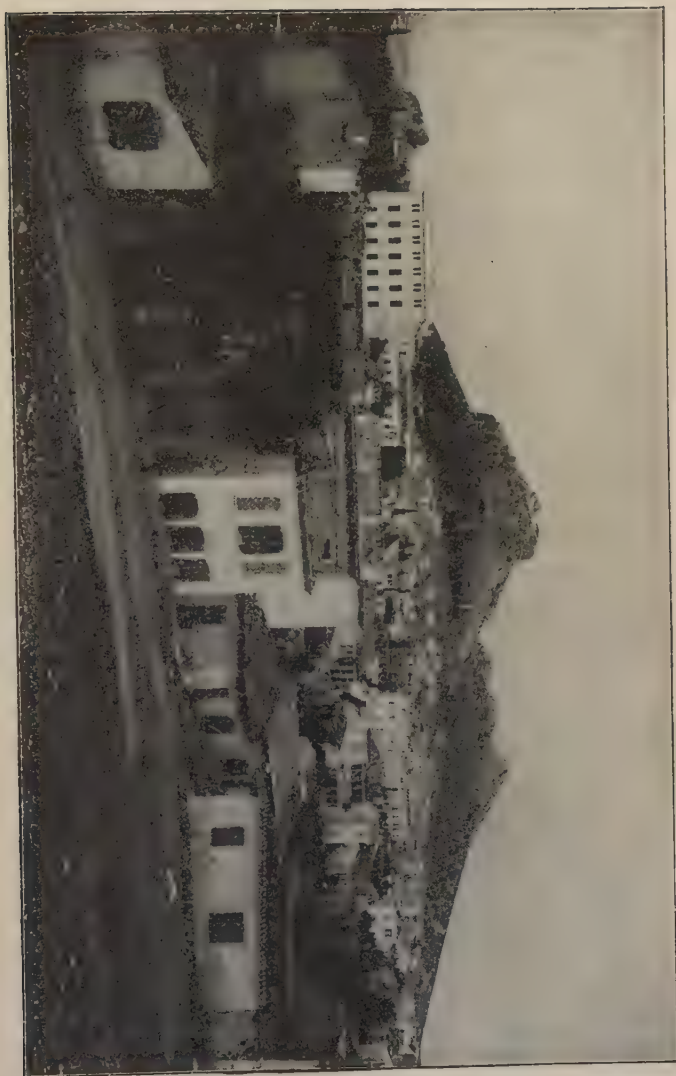
3. Concerning the way the Spartans treated their slaves, read *Thucydides*, bk. iv (Harper's translation).

The Greek City

299. The Homeric City.—1. In the times of which Homer wrote, the city was not the center of population, commerce and culture now called by that name. "The city of Homer's day doubtless contained the dwellings of the king and his assistant priests, but not many besides king and priests, with their families and attendants, lived in it. It was generally a citadel upon a hill, to which the confederated families living in the country round about resorted in times of actual or threatened invasion."¹ By the end of the seventh century B.C., the city had become the State. Sparta was in a sense Laconia, and Athens, Attica.

2. Nearly all the cities of Greece were built upon a hill or plateau, and on the highest portion a citadel was erected, to which the name *acropolis* was given. Common

¹ Wilson's *The State*.

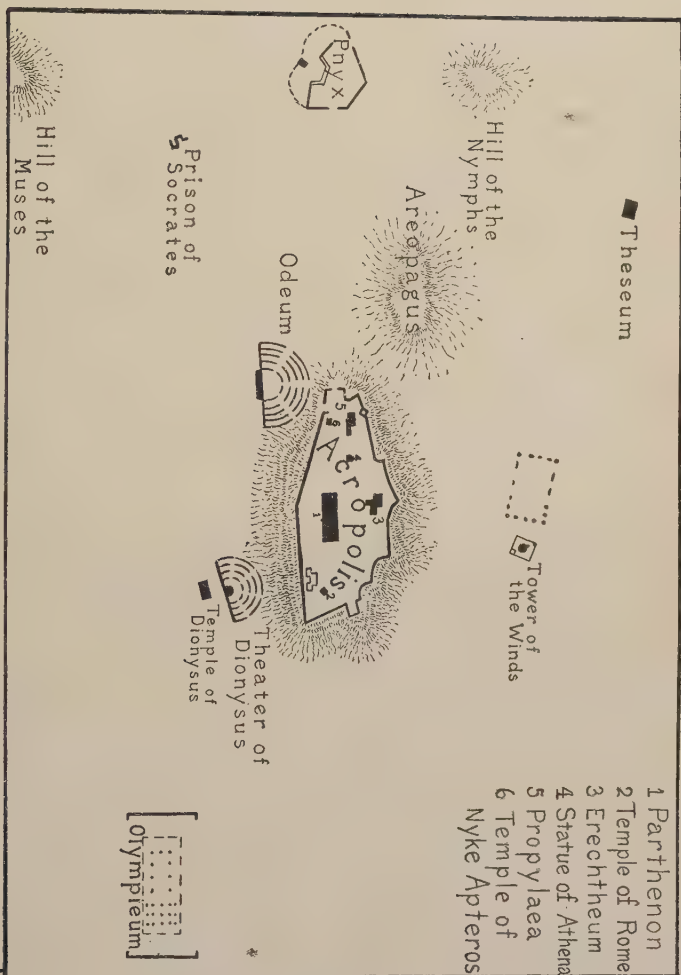


MODERN ATHENS AND MT. LYCABETTUS

to all the cities of Greece were temples and altars to the gods, an *agora* or market-place, a *stadium* or race-course, and dwellings.

300. Athens; the Acropolis.—This is a rocky height three hundred feet above the average level of the town, the upper surface of which has an area of something less than ten acres. Its average length, from east to west, is about one thousand feet, and its greatest width, from north to south, over four hundred sixty feet. At the western end was the Propylaea. This was a magnificent structure, which is ranked as one of the greatest achievements of Greek architecture. It was designed by the architect Mnesicles and was built of white Pentelic marble, trimmed with black marble from Eleusis. A central broad doorway was designed to admit processions and vehicles. Passing through one of the four narrower entrances, the pedestrian found himself on the plain of the Acropolis, with the Parthenon (Section 231) and the Erechtheum (Sections 230, 2, and 284) before him, the former on the right and the latter on the left.

301. The Northern View.—Surrounding the city in an irregular oval were the walls of Themistocles, at a distance of about a mile from the Acropolis on every side. From the northern side of the Acropolis near the Erechtheum can be seen, just outside the walls on the northeast, the location of Cynosarges, the meeting-place of the Cynics. In the same direction, but close at the foot of the Acropolis, were the walls of the Prytaneum, a building



THE ACROPOLIS AND NEIGHBORING POINTS OF INTEREST

consecrated to Hestia (Section 216, 6) and containing the State hearth. Here the State entertained foreign ambassadors and distinguished citizens. Directly in front of the beholder was the Tower of the Winds, erected 159 B.C. and still in fair preservation. On each of the eight sides of this tower is a figure in relief representing the wind which blows on that side, and on the top is a brazen Triton which revolves with the wind and points with a wand to the figure of the wind now blowing. Turning a little to the left, the stately columns of the Theseum still appear on the summit of an elevation about six hundred yards distant. Directly west and about four hundred paces away stands the Areopagus or Mars Hill, the rocky eminence upon which it is supposed Paul preached to the Athenians.

302. The Western View.—Beyond the Areopagus, a little to the north of west, is the Hill of the Nymphs, and almost directly west stands the Pnyx, a little hill on which is found the *bema*, or pulpit of stone from which orators spoke to the people who gathered on a level space below to vote on public questions. Starting from the Hill of the Nymphs, the northern Long Wall stretched away to the Piraeus. To the northwest, past the Theseum, was the double gate in the city wall, through which passed the sacred road leading to Eleusis.

303. The Southern View.—Immediately below at the right, on the slope of the Acropolis, are the ruins of

the Odeum¹ built by Herodes Atticus, about 161 A.D., in memory of his wife. Between the Odeum of Herodes and the Pnyx is the probable site of the *agora*. At the left, on the southeast slope of the hill, was the Theater of Dionysus. South of all buildings the River Ilissus flows to the west.

304. The Eastern View.—The Eleusinium stood at the base of the hill. From here the sacred procession started for Eleusis (Section 285) to do honor to the goddess Demeter. The Lyceum (Section 273, 1) lay just beyond the city wall on the north bank of the Ilissus. The Olympieum, or Temple of the Olympian Zeus, begun by Pisistratus about 535 B.C. and not finished until seven hundred years later, still shows its stately columns on a plain to the southeast. Behind this was the Fountain of Callirrhoe (Section 141, 2). A long, narrow space, bounded by terraced walls of marble, beyond the Ilissus and to the left of the Fountain, is the reconstructed Stadium.

SUGGESTIVE QUESTIONS

In what respects do modern architects regard ancient Athens as a model city? In what respects was Rome a better model, from an architect's or a civil engineer's point of view? In what do some of our modern cities surpass Athens? What modern city most nearly fulfills the Greek ideal?

REFERENCE

Read in this connection H. C. Butler's *Story of Athens* and Fowler's *The City-State of the Greeks and Romans*.

¹ The Odeum was a kind of theater devoted to musical entertainments (Section 232).

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